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A

GRAMMAR

OF THE

BENGĀLĪ LANGUAGE:

TO WHICH IS ADDED

A SELECTION OF EASY PHRASES

AND

USEFUL DIALOGUES.

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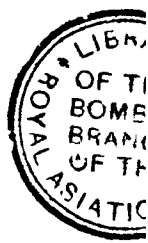

BY

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PREFACE.

THE Bengālī is the vernacular language of thirty millions of British subjects inhabiting the fertile and compact province of Bengal proper. This province extends from the Bay of Bengal on the south, to the mountains of Bootan on the north, a breadth of some 350 miles; and its extreme length from Rāmgur on the west, to Arakan on the east, is about 400 miles. Its soil is one of the richest in the world, having been fertilised for countless ages by the annual inundation of the Ganges and Barhamputra with their numerous tributaries and branches; hence it is admirably adapted for the cultivation of indigo, rice, sugar, and cotton.

The Bengālī holds the second rank, in point of importance, amidst all the languages of India; the first rank being universally conceded to the Hindūstānī, which,

under one or other dialectic form, is spoken by at least fifty millions of people. A young man who has acquired a fair knowledge of these two languages—and the task is not difficult—is qualified to fill any situation—civil, military, medical, clerical, or mercantile, etc., throughout the vast region extending from the mouths of the Ganges to the mountains of Kashmir; and from the Indus to the Himālayas. Such then being the case, I think the reader will feel grateful to me for reproducing the following very sensible remarks on the subject matter from the Preface to Dr. Carey's Bengālī Grammar, a work now exceedingly scarce, if not unprocurable:—

"The pleasure which a person feels in being able to converse upon any subject with those who have occasion to visit him, is very great. Many of the natives of this country [Bengal], who are conversant with Europeans, are men of great respectability, well informed upon a variety of subjects, both commercial and literary, and able to mix in conversation with pleasure and advantage. Indeed, husbandmen, labourers, and people in the lowest stations, are often able to give that information on local affairs which every friend of science would be proud to obtain. The pleasure and advantage, therefore, of free conversation with all classes of people, will amply repay any person for the labour of acquiring the language.

"An ability to transact business, and inspect all the minutiæ of mercantile concerns, without the intervention of an interpreter, must be an object of importance to every one engaged in such undertakings; and in the important concerns of administering justice, collecting the revenues, and preventing impositions and misunderstandings in all the common affairs of life, the disadvantages to which every one is subject who is

ignorant of the language, not only plead in favour of the study thereof, but strongly mark the necessity of acquiring it.

"A benevolent man feels much pleasure in making enquiries into, and relieving the distresses, of others. But in a foreign country he must be unable to do this, to his own satisfaction, so long as he is unacquainted with the current language of the country; for should he attempt to do it through the medium of servants, he would not only be liable to innumerable impositions, but his kind intentions must be frequently rendered abortive by the ignorance or inattention of those to whom the management thereof is committed.

"The advantages of being able to communicate useful knowledge to the heathens, with whom we have a daily intercourse; to point out their mistakes; and to impress upon them sentiments of morality and religion, are confessedly very important. Indeed, the high gratification which must arise from an ability to contribute in any degree to the happiness of a body of people supposed to be equal to the whole population of Great Britain and Ireland, can scarcely fail of recommending the more general study of the Bengālī language.

"It has been supposed by some, that a knowledge of the Hindūstānī language is sufficient for every purpose of business in any part of India. This idea is very far from correct; for though it be admitted, that persons may be found in every part of India who speak that language, yet Hindūstānī is almost as much a foreign language, in all the countries of India, except those to the north-west of Bengal, which may be called Hindūstān proper, as the French is in the other countries of Europe. In all the courts of justice in Bengal, and most probably in every other part of India, the poor usually give their evidence in the dialect of that particular country, and seldom understand any other; which is also usually the case with the litigating parties.

"In Bengal all bonds, leases, and other agreements, or instruments, are generally written in the current language; and the greater part of those persons with whom a European is concerned, especially in the collection of the revenue, and in commercial undertakings, speak no other: to this may be added, that, with a few exceptions, those who have a smattering of Hindūstānī, speak it too imperfectly to express their sentiments with precision.

"The Bengālī may be considered as more nearly allied to the Sanskrit than any of the other languages of India; for though it contains many words of Persian and Arabic origin, yet four-fifths of the words in the language are pure Sanskrit. Words may be compounded with such facility, and to so great an extent in Bengālī, as to convey ideas with the utmost precision, a circumstance which adds much to its copiousness. On these, and many other accounts, it may be esteemed one of the most expressive and elegant languages of the East."

Forty years ago, a Bengālī Professorship was established at Haileybury College for the benefit of young Civilians destined for the Bengal Presidency. Some fifteen years later, Professor WILSON, the Oriental Examiner, substituted Sanskrit for the Bengālī—a measure, the wisdom of which I never could perceive: hence, for the last quarter of a century, seldom, if ever, has a single Bengālī book been written, printed, or read in any part of Europe. It naturally followed, then, that works of this description gradually vanished from the market; so much so that it was with great difficulty that two pupils of mine last autumn were able to procure a copy of Haughton's "Bengālī Grammar," which, though very defective, is still the best adapted for beginners of any that we possess.

Under these circumstances, I was induced by the publishers, at the commencement of this year, to compile a new Grammar of the Bengālī language. The result is the following work, which is now submitted to the ap-

proval of the public. I have used every exertion to render it at once the simplest, the plainest, and the most copious work of the kind as yet in existence. I have freely availed myself of whatever I found useful and satisfactory in the Grammars of HALHED, CAREY, HAUGHTON, YATES, and that of the anonymous Pandit alluded to in § 21, *a*. I have in many instances ventured to differ from these gentlemen; and have endeavoured to rectify what I have considered to be erroneous or defective on their part.

In the arrangement of the various materials, I have followed the plan adopted in my Grammars of the Persian and Hindūstānī languages, works which, judging by their sale, appear to have given general satisfaction. This will appear at once by looking at their respective tables of contents. The plan is simple enough—it consists merely in discussing plainly and concisely every part of the subject at the *right time and place.* In works of this kind methodical arrangement is a matter of far greater importance in aiding the student's memory than writers seem to have generally taken into consideration. Every individual paragraph ought to serve the learner as a stepping-stone to that which immediately follows.

I feel pleasure in here acknowledging my debt of

gratitude to FRANCIS JOHNSON, Esq., formerly Professor of Sanskrit, Bengālī, and Telugu at Haileybury College. That gentleman in the kindest manner volunteered to peruse and correct every one of the proof-sheets as they passed through the press; and to his industry and thorough competency for the task, I have no hesitation in saying that this work is mainly indebted for its accuracy on the score of style, and its comparative freedom from any serious typographical errors.

Along with this Grammar the student should procure Haughton's "Bengālī Selections;" and by means of these two works alone he will attain to a fair knowledge of the language. Let him then procure Haughton's "Bengālī and Sanskrit Dictionary," which valuable work is now selling by the publishers at the very reasonable rate of thirty shillings per copy, handsomely bound, instead of *seven guineas*, the original published price. By the aid of Haughton's "Dictionary," the student may advantageously peruse any or all of the following works, viz., "Tota-Itihās," "Krishna Chandra," "Batris Singhāsan," and "Purush-Parīkhyā." Of these, the "Krishna Chandra" and "Purush-Parīkhyā" are the most important, as they are both used as text-books for the Bengālī examination in India.

I had formed some intention of adding a Section on Bengālī Prosody, similar to what I have given in my Persian Grammar; but on further consideration I came to the conclusion that the subject would be of very little utility to the student. The Muses, when frightened by ruthless barbarians from Greece and Rome, sought and found shelter among the Arabs and Persians; but, in modern Bengal, they have not, as yet, had sufficient time to become domesticated; and until this wished-for consummation takes place we may very venially postpone our chapter on Bengālī Prosody.

I have added, at the end of the work, three Appendices, all of which will be found of great practical utility. Appendix A. gives an account of the peculiarities of the Bengālī language as spoken by the uneducated portion of the people. It is not sufficient for the British resident in Bengal to be able merely to speak the language, fluently and grammatically, himself; he ought to be able, at the same time, to understand the numerous grades of people who speak the language *fluently*, but *not grammatically*. Of Appendices B. and C. it is needless for me to offer any remarks, they speak for themselves.

In order that nothing might be wanting to render this

work as complete as possible, the publishers have caused to be re-engraved, at considerable expense, the four beautiful plates of Bengālī writing formerly appended to Haughton's Grammar. These will enable the student to attain an accurate style of writing from the outset. Let him carefully copy the single letters as given in Plate I.; then let him read on to page 15, and endeavour to restore correctly the list of words there given in the Roman character into the original; having recourse to Plates II., III., and IV., for such compound consonants as may occur.

D. FORBES.

58, Burton Crescent,
July, 1861.

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15	4	প্রচুর	প্রচুর
„	5	*prachūr*	*prachur.*
19	1	সব্বদা	সর্ব্বদা
25	3	গুরু	গুরু
32	24	§ 17, *a.*	§ 19, *a.*
37	31	শর্প	সর্প
53	7	কহ্	রহ্
57	26	বৃদ্ব	বৃদ্ধ
59	14	তোনাকে	তোমাকে
61	13	লয়ইা	লইয়া
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74	4	অকলপনা	অকল্পনা
„	6	*privitivum,*	*privativum.*
74	22	কদ্রুরথ	কদ্রথ
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76	23	নর্	নির্
„	31	উপকর্ত্তা	উপকর্ত্তা
83	9	শোড়শঃ	ষোড়শঃ
„	12	উনবিংশঃ	ঊনবিংশঃ
„	22	উনত্রিংশঃ	ঊনত্রিংশঃ
84	24, etc.	ষষ্টি	ষষ্টি
104	31	প্রহ্	গ্রহ্
„	„	প্রাহিন্	গ্রাহিন্
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144	24	কাম	রাম
183	13	ত্ত	ও
207	*note,*	Appendix C.	Appendix B.

Note.—The mark *repha* ⌐ or top *r*, is very liable to break off in the working of the press; and the same remark applies to the slender top of the long ī ী, which then becomes long ā া. The reader will, I trust, have the charity to hold the author blameless in such cases.

The Bengali Alphabet.

Vowels — Consonants

Initials — Med. & Fin. — Pl. I.

অ ă	আ ā	া ā	ৗ ā	ক k	খ kh	গ g	ঘ gh	ঙ ng
ই ĭ	ঈ ī	ি ĭ	ী ī	চ ch	ছ chh	জ j	ঝ jh	ঞ n
উ ŭ	ঊ ū	ু ŭ	ূ ū	ট ṭ	ঠ ṭh	ড ḍ	ঢ ḍh	ণ ṇ
ঋ ṛĭ	ৠ ṛī	ৃ ṛĭ	ৄ ṛī	ত t	থ th	দ d	ধ dh	ন n
ঌ ḷĭ	ৡ ḷū	ৢ ḷĭ	ৣ ḷī	প p	ফ ph	ব b	ভ bh	ম m
এ ē	ঐ ai	ে ē	ৈ ai	য y j	র r	ল l	ব v. w	।
ও ō	ঔ au	ো ō	ৌ au	শ sh	ষ sh	স s	হ h	॥

Initial and Final Vowels with a Consonant.

অক আকা ইকি ঈকী উকু ঊকূ

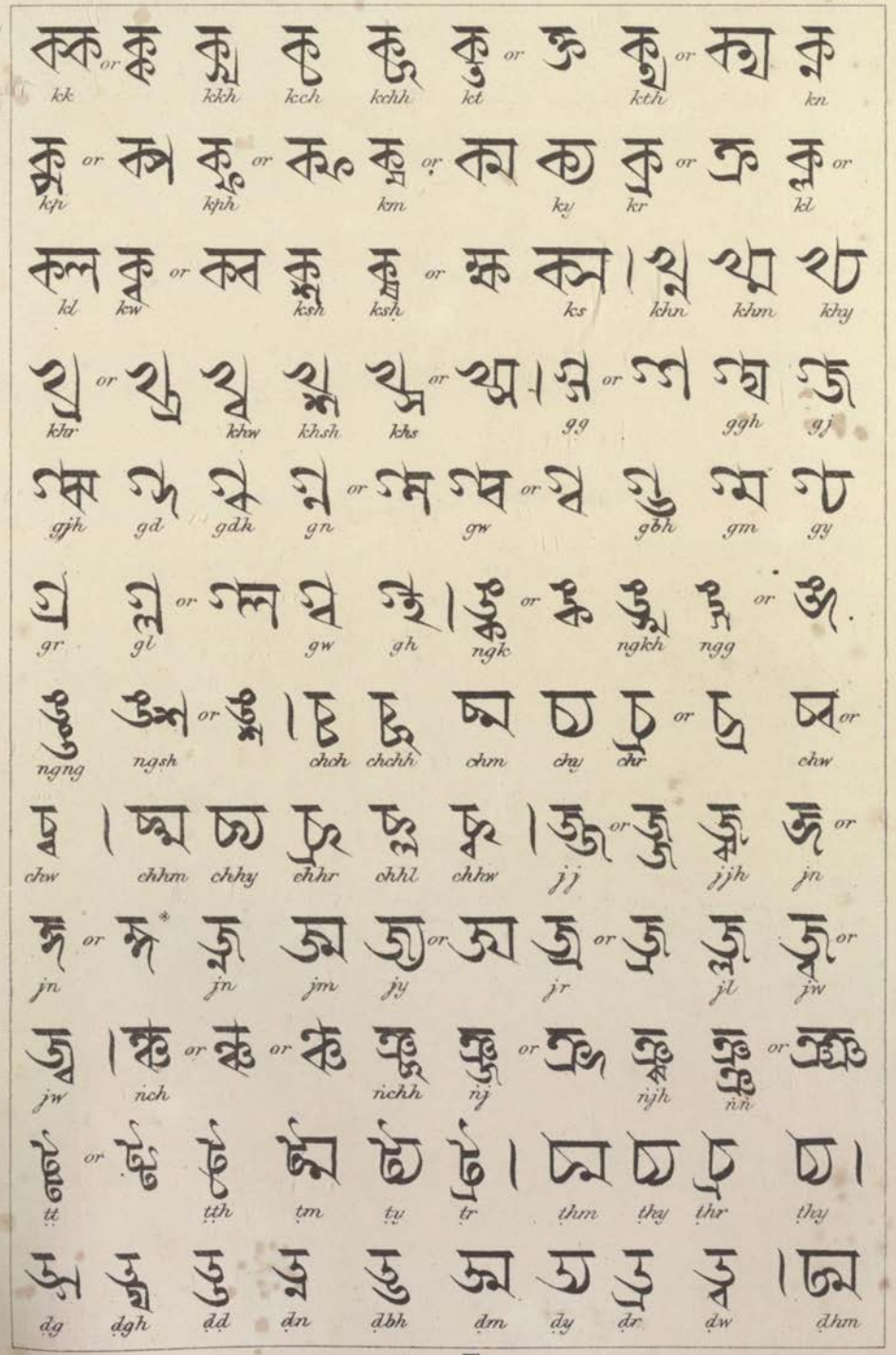
ঋক্ ৠক্ ঌক্ ৡক্ একে ঐকৈ

ওকো ঔকৌ ॥ *1 ং 2 ঃ 3 ঁ 4 ৎ 5 ঁ 6

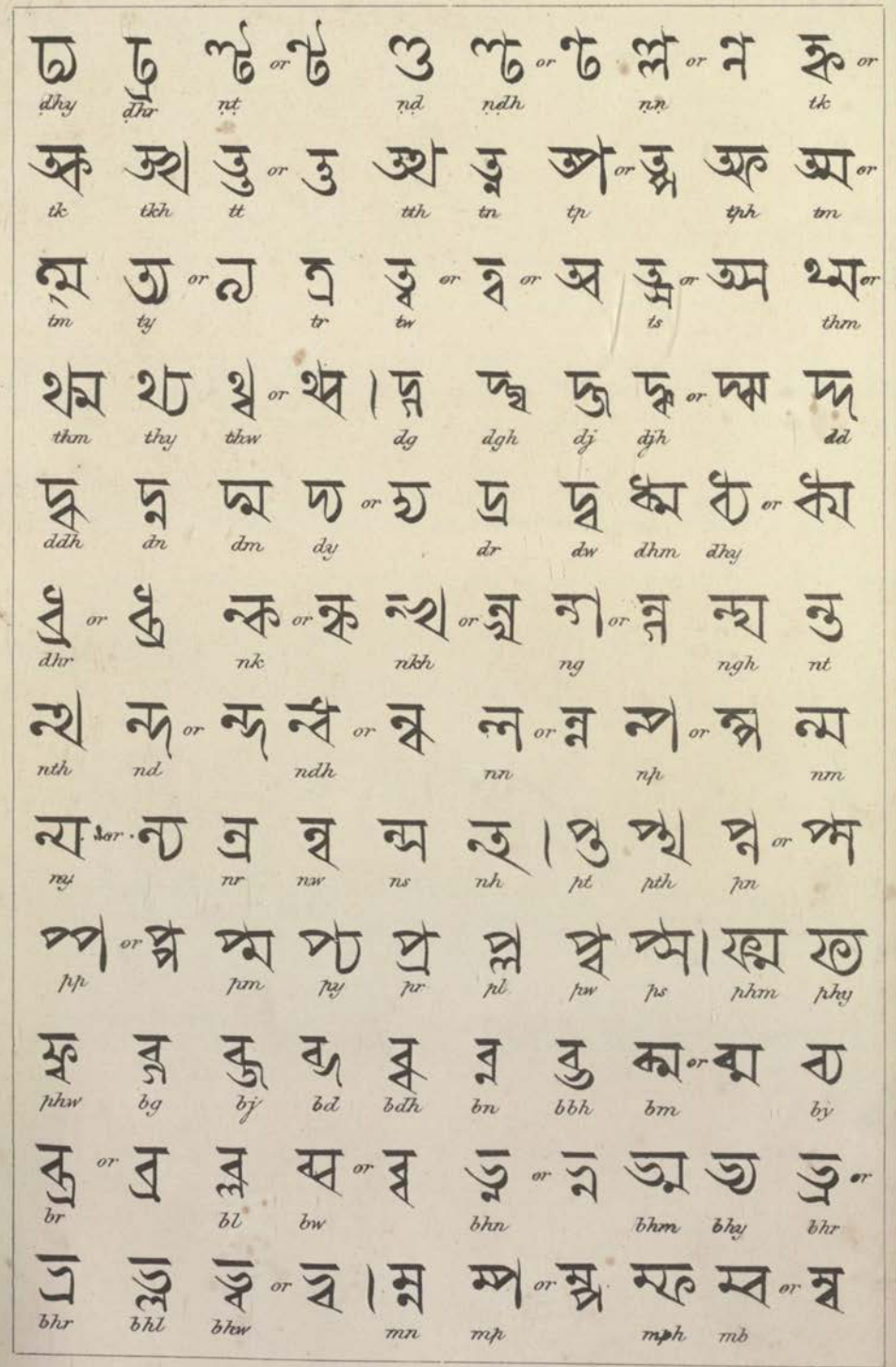
ক্ষ kŭ জ্ঞ gŭ ত্ত tŭtt ম্ম mŭ হ্ম jŭhn ক্ষ্ rŭ ক্ষ্ rū হ্ম hŭ স্তৃ stŭ

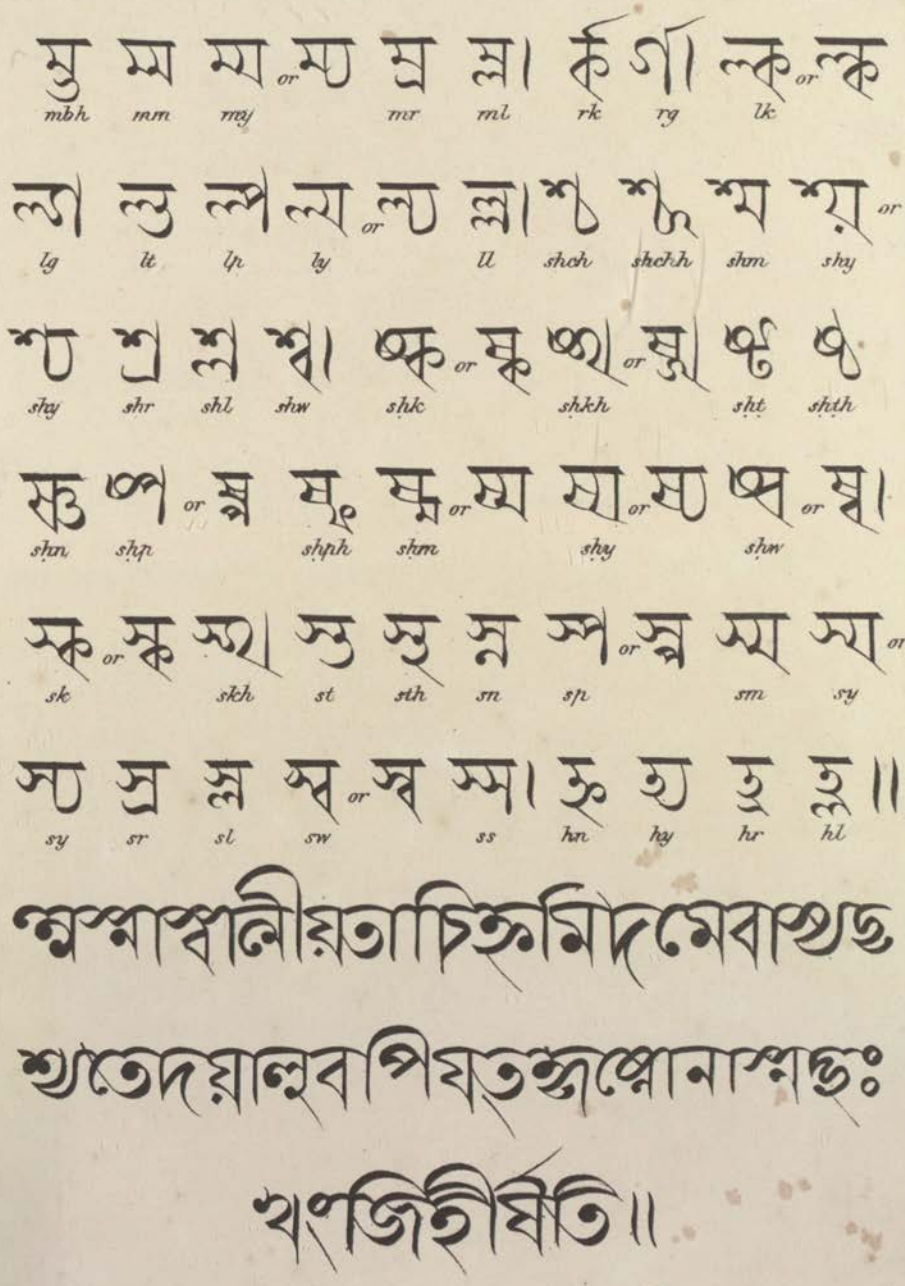
*1 Anuswāra . 2. Visarga. 3. Silent ঁ. 4. Crook of Ganesa . 5. Chandra-bindu

Or nasal Sign. 6. Iswara, or Symbol of God.


kk or kkh kch kchh kt or kth kn
kp or kph km ky kr or kl or
kl kw ksh ksh ks khn khm khy
khr or khw khsh khs gg ggh gj
gjh gd gdk gn or gw or gbh gm gy
gr gl or gw gh ngk ngkh ngg or
ngng ngsh or chch chchh chm chy chr or chw or
chw chhm chhy chhr chhl chhw jj or jjh jn or
jn or jn jm jy or jr or jl jw or
jw nch or nch or nchh nj or njh ñn or
tt or tth tm ty tr thm thy thr thy
dg dgh dd dn dbh dm dy dr dw dhm

* or জ্ঞ jn


ḍhy ḍhr ṇṭ or ṇṭ ṇḍ ṇḍh or ṇḍh ṇṇ or ṇ ṅk or
tk tkh tt or ṭṭ tth tn tp or ṭp ṭph tm or
tm ty or ṭy tr tw or ṭw ts or ṭs thm or
thm thy thw or ṭhw dg dgh dj djh or ḍj ḍd
ddh dn dm dy or ḍy dr dw dhm dhy or ḍhy
dhr or ḍhr nk or ṅk nkh or ṅkh ng or ṅg ngh nt
nth nd or ndh ndh nn or ṇn np or ṇp nm
ny or ñj nr nw ns nh pt pth pn or ṇn ṣ
pp or pp pm py pr pl pw ps phm phy
phw bg bj bd bdh bn bbh bm or mb by
br or bl bl bw bhn bhm bhy bhr or bhr
bhr bhl bhw or vw mn mp or ṁp mph mb or ṁb


mbh mm may or mr ml rk rg lk or
lg lt lp ly or ll shch shchh shm shy or
shy shr shl shw shk or shkh sht shth
shn shp or shph shm or shy or shw or
sk or skh st sth sn sp or sm sy or
sy sr sl sw or ss hn hy hr hl

BENGĀLĪ GRAMMAR.

SECTION I.

ON THE ALPHABET.

1. In India, and the adjacent countries to the eastward, the Hindūs and Budhists appear to have possessed, from a very remote period, an alphabet by far the most scientific, and the nearest to perfection, hitherto invented. From Kashmīr to Ceylon, and from the Indus to the confines of China, the alphabetic system is evidently the same, although the forms of the letters have, in the course of ages, undergone considerable variations. The standard of this class of alphabets is the *Devanāgarī*, in which most Sanskrit works are written and printed, at least to the north-west of Bengal.* Of all the Hindū alphabets, that of the Bengālī has deviated least from the standard, being, in fact, a mere distinction with very little difference. It consists of Fourteen Vowels and Thirty-three Consonants, in the following order:

VOWELS.

অ	আ	ই	ঈ	উ	ঊ	ঋ	ৠ	ঌ	ৡ	এ	ঐ	ও	ঔ
ă	*ā*	*ĭ*	*ī*	*ŭ*	*ū*	*rĭ*	*rī*	*lĭ*	*lī*	*ē*†	*ai*	*ō*	*au*

* In Bengal Proper they still adhere to their own character, both in writing and in printing Sanskrit works; and a similar rule holds in the Madras Presidency, where the Telugu and Malayalma alphabets are used for the same purpose.

† As the vowels *e* and *o* are always long, it will be needless to mark them as *ē* and *ō*, beyond the first few pages of this work.

CONSONANTS.

ক	খ	গ	ঘ	ঙ	চ	ছ	জ	ঝ	ঞ	ট	ঠ	ড
k	*kh*	*g*	*gh*	*n*	*ch*	*chh*	*j*	*jh*	*n*	*ṭ*	*ṭh*	*ḍ*
ঢ	ণ	ত	থ	দ	ধ	ন	প	ফ	ব	ভ	ম	য
ḍh	*ṇ*	*t*	*th*	*d*	*dh*	*n*	*p*	*ph*	*b*	*bh*	*m*	*y*
			র	ল	ব	শ	ষ	স	হ			
			r	*l*	*v* or *w*	*sh*	*sh*	*s*	*h*			

2. In naming the consonants, the short vowel *ă* is inherent in each; thus, *kă*, *khă*, *gă*, etc.: and in reading, the mere utterance of the consonants often suffices for the pronunciation of a word; thus, কনক *kănăkă*, "gold," নগর *năgără*, "a city;" hence the first of the vowels, অ *ă*, is never written except when it begins a word or syllable. With regard to the remaining vowels, they have each two forms: that given above, which may be called their *primary* form, is used only when they begin a word or syllable; but when they follow a consonant, they assume, in most instances, a totally different shape, which may be called their *secondary* forms; thus, া *ā*, ি *i*, ী *ī*, ু *u*, ূ *ū*, ৃ *ri*, ৄ *rī*, ৢ *li*, ৣ *lī*, ে *ē*, ৈ *ai*, ো *ō*, and ৌ *au*, as may be seen in the following exemplification of them in combination with the letter ক *kă*, thus:

অক আকা ইকি ঈকী উকু ঊকূ ঋকৃ ঋকৄ ঌকৢ ঌকৣ একে ঐকৈ
ăkă ākā iki īkī uku ūkū rikri rīkrī likli līklī ēkē aikai

ওকো ঔকৌ
ōkō aukau

a. The reader is requested in particular to remark that the vowels ই *i*, এ *ē*, and ঐ *ai*, are written *before* the consonants *after* which they are to be sounded. Examples: কি *ki*, কে *kē*, কৈ *kai*;

while ও *ō* and ঔ *au* enclose the consonants between their two members, as কো *kō*, কৌ *kau*.

b. The thirty-three consonants of the Bengālī alphabet are in reality so many syllables, and are understood to be uttered with the short vowel *ă*, when unaccompanied by any other symbol. When this inherent vowel is not to be sounded, which it seldom is, at the end of a word, the consonant ought to be marked underneath with the symbol (্) called *virāma* or "rest," thus, কনক্ *kanak*, নগর্ *nagar*. In the spoken languages of India, however, such as the Bengālī, Hindī, Mahrattī, etc., the general rule is, that the last consonant of a word is not followed by the short vowel *ă*; consequently, in such cases the *virāma* is not requisite. When, at the beginning or in the middle of a word, two or more consonants come together without the intervention of a vowel, instead of using the *virāma*, the consonant undergoes some modification or contraction, in combination with that which follows it, as will be explained more fully hereafter.

Articulate Sounds of the Letters.

I.—VOWELS.

3. The first vowel অ *a* is, as we have already stated, inherent in every consonant, and is pronounced like a short *a* or *o*, as, for instance, like *a* or *o* in "tolerable." Thus, অনল *anal*, "fire." At the beginning of a word, before a compound consonant, it is pronounced like *a* in "artful," as অর্দ্ধ *ardha*, "half." At the end of a word it is commonly dropped, as in the word অকারণ *akāraṇ*, not *akārana*, as it would be in Sanskrit. The exceptions to this last rule will be noticed hereafter.

আ *ā* is the above letter lengthened, and has the sound of *a* in "father," as আকাশ *ākāsh*, "the sky."

ই *i* is pronounced like *i* in "pin," as ইনি *ini*, "this man."

ঈ *ī* is the preceding vowel lengthened, and has the sound of *i* in "machine," or "police," as ঈষৎ *īṣhat*, "a little."

উ *u* is pronounced like *u* in "bull," as উঠ *uṭha*, "arise."

ঊ *ū* like *u* in "prune," as ঊনিশ *ūnish*, "nineteen."

ঋ *ri* is like *ri* in "rich," as ঋষি *riṣhi*, "a sage."

ৠ *rī* as in the French word "rire."

ঌ *li* is like *li* in "little," as ঌ কার *li-kār*, "the letter *li*."

ৡ *lī* is the preceding lengthened. These two vowels, however, being peculiar only to the Sanskrit, are of extremely rare occurrence in Bengālī.

এ *e* is pronounced like *e* in "there," as এক *ek*, "one."

ঐ *ai* is like our *i* in "fire," as ঐক্য *aikya*, "unity."

ও *o* is like *o* in "note," as ওষ্ঠ *oṣhṭha*, "the lip."

ঔ *au* is like *ow* in "how," as ঔষধ *auṣhadh*, "medicine."

অং *aṅ* called *anuswāra*, is like the French nasal *n* in the words *dans* and *sans*, as সুতরাং *sutarāṅ*, "consequently."

অঃ *ah*, called *visarga*, indicates that the preceding vowel should in pronunciation, be abruptly shortened, as অন্তঃ *antaḥ*, "within."

II.—CONSONANTS.

ক *k*, as in English, thus, কাক *kāk*, "a crow."

খ *kh*, like *kh* in "black-heath," or "brick-house;" there must, however, be no hiatus between the *k* and *h* as in the English words, but both pronounced with one breath, as শাখা *shākhā*, "a branch."

গ *g*, like *g* in "go," or "give," as গমন *gaman*, "going."

ঘ *gh*, like *gh* in "hog-herd," or "log-house," as ঘাস *ghās*, "grass."

ঙ *ng*, like *n* in "bank," or "trinket," as অঙ্ক *anka*, "a mark." It is rarely used except in composition.

চ *ch*, like *ch* in "church," as চিন্তা *chintā*, "thought."

ছ *chh*, like *ch-h* in "fetch-hence," "much-haste," as ছায়া *chhāyā*, "a shadow."

জ *j*, like *j* in "just," as জয় *jay*, "victory."

ঝ *jh*, like *ge-h* in "college-hall," as বোঝা *bojhā*, "a load."

ঞ *nj*, like *n* in "hinge," as সঞ্চয় *sanchay*, "collection." This letter, like ঙ, is used chiefly in composition.

ট *ṭ*, like *t* in "take," as টাকা *ṭākā*, "a rupī." To distinguish this and the next four letters from the five following ones, a dot is placed below the Roman letter: it is placed under these in preference to the others, because used much less frequently.

ঠ *ṭh*, like *t-h* in "fat-hen," as ঠাকুর *ṭhākur*, "a god," or "chief."

ড *ḍ*, like *d* in "do," as ডাল *ḍāl*, "a branch," or "bough."

ঢ *ḍh*, like *d-h* in "bad-hand," "old-house," as ঢাল *ḍhāl*, "a shield." This letter and the preceding one with a dot under them are pronounced like our *r* with the tip of the tongue turned up to the roof of the mouth, as বড় *baṛa*, "great," মূঢ় *mūṛha*, "a fool." In the Roman character this letter will be represented by *ṛ*, to distinguish it from the common র *r*.

ণ *ṇ*, like *n* in "can," as কণ্টক *kaṇṭak*, "a thorn."

ত *t*, as in the Gaelic, German, and Italian laguages, thus, তারা *tārā*, "a star." To pronounce this and the next four

letters, viz., থ *th*, দ *d*, ধ *dh*, and ন *n*, aright, the tongue should be pressed against the edge of the upper teeth. Their true sounds do not exist in the English language, therefore it would simply be misleading the student to describe them; they must be learnt by the ear. In Yates's Grammar we are gravely told that ট is sounded like *t* in "take," which is quite true; then we are told that ত is sounded like *t* in "teeth," which is quite *untrue*. I should like to know the difference between *t* in "take" and *t* in "teeth." The letter ত sometimes assumes the form ৎ, called the *ardha-ta*, or half *t*, in which case it is never followed by a vowel.

প *p*, like *p* in "pin," as পাত্র *pātra*, "a vessel."

ফ *ph*, like *p-h* in "up-hill," "hap-hazard," as ফল *phal*, "fruit." It is sometimes pronounced nearly like *f*.

ব *b*, like *b* in "book," as বালক *bālak*, "a child."

ভ *bh*, like *b-h* in "hob-house," as ভালুক *bhālūk*, "a bear."

ম *m*, like *m* in "mind," as মাতা *mātā*, "a mother."

য *y*, *j*. This is properly the consonant *y*, but it is pronounced *j* in Bengālī, except when it is the last letter of a compound or has a dot under it; then it is *y*, as যাজক *jājak*, "a priest;" দন্ত্য *dantya*, "dental;" করিয়া *kariyā*, "done."

র ৱ *r*, like *r* in "rod," as রাজা *rājā*, "a king."

ল *l*, like *l* in "lamb," as লাভ *lābh*, "gain."

ব *b*, *v*, *w*. This is properly *v* or *w*, but is always pronounced like *b* in "but" by the natives of Bengal, except when following another letter in composition, and then it is usually pronounced *w*, as বাতাস *bātās*, "wind;" দ্বার *dwār*, "a door."

শ *sh*, like *sh* in "shine," as শাপ *shāp*, "a curse."

ষ *sh*, nearly like *si* in "vision," as শেষ *shesh*, "end."

স *s*, like *s* in "sin," as সার *sār*, "essence."

হ *h*, like *h* in "heart," as হস্ত *hasta*, "a hand."

Classification of the Consonants.

4. The consonants are further classified as follows, the use of which will be seen hereafter, viz. :—

CLASS.	HARD.		SOFT.		NASAL.	SEMI-VOWEL.	SIBILANT.
1 Gutturals	ক *k*	খ *kh*	গ *g*	ঘ *gh*	ঙ *ng*	হ *h*	
2 Palatials	চ *ch*	ছ *chh*	জ *j*	ঝ *jh*	ঞ *ny*	য *ya*	শ *sh*
3 Cerebrals	ট *ṭ*	ঠ *ṭh*	ড *ḍ*	ঢ *ḍh*	ণ *ṇ*	র *r*	ষ *ṣh*
4 Dentals	ত *t*	থ *th*	দ *d*	ধ *dh*	ন *n*	ল *l*	স *s*
5 Labials	প *p*	ফ *ph*	ব *b*	ভ *bh*	ম *m*	ব *v*	

a. **Observe that in each class the second and fourth letters are the *aspirates* of the first and third respectively; but of all this we shall treat more fully in a future section.**

Of Compound Letters.

5. It is a rule in Sanskrit and Bengālī orthography, that when two or more consonants come together, without the intervention of a vowel, such consonants unite into one compound group: thus, in the word চন্দ্র *chandra*, "the moon," the letters ন, দ, and র are blended as it were into one character. For the formation of the compound letters no general rule holds, except that the last of the group, with two exceptions to be immediately noticed, remains entire, and the rest are more or less contracted by omitting the perpendicular stroke, and sometimes by changing their primitive form. The letter র being of frequent occurrence

in compounds, is written over the group in the form ⌒ when it is to be sounded first, as in the word তর্ক *tarka*, "reasoning;" and when the র follows another single letter or compound group, it is represented underneath such letter or group, thus ⌣, as in the word চন্দ্র *chandra*, "the moon." The letter য is also very often employed as the last of a group; and in that case it assumes the form ্য, as in the word কল্য *kalya*, "to-morrow."

6. Compound letters may be classified as follows:—

(1) Double Letters; where it will be observed, that when an aspirate is to be doubled, the first is expressed by the unaspirated letter of the same species, thus,

ক্ক	ক্খ	গ্গ	গ্ঘ	ঙ্ঙ	চ্চ	চ্ছ	জ্জ	জ্ঝ	ঞ্ঞ
kk	*kkh*	*gg*	*ggh*	*nn*	*chch*	*chchh*	*jj*	*jjh*	*nn*
ট্ট	ট্ঠ	ড্ড	ড্ঢ	ণ্ণ	ত্ত	থ্থ	দ্দ	ধ্ধ	ন্ন
ṭṭ	*ṭṭh*	*ḍḍ*	*ḍḍh*	*ṇṇ*	*tt*	*tth*	*dd*	*ddh*	*nn*
প্প	প্ফ	ব্ব	ভ্ভ	ম্ম	য্য	ল্ল	শ্শ	ষ্ষ	স্স
pp	*pph*	*bb*	*bbh*	*mm*	*yy*	*ll*	*shsh*	*ṣhṣh*	*ss*

(2) Compounds, consisting of the nasals with the letters of their own class; but in all such combinations, the sign *anuswāra* may supply the place of the nasal.

ঙ্ক	ঙ্খ	ঙ্গ	ঙ্ঘ	ঞ্চ	ঞ্ছ	ঞ্জ	ঞ্ঝ	ণ্ট	ণ্ঠ
nk	*nkh*	*ng*	*ngh*	*nch*	*nchh*	*nj*	*njh*	*ṇṭ*	*ṇṭh*
ণ্ড	ণ্ঢ	ন্ত	ন্থ	ন্দ	ন্ধ	ম্প	ম্ফ	ম্ব	ম্ভ
ṇḍ	*ṇḍh*	*nt*	*nth*	*nd*	*ndh*	*mp*	*mph*	*mb*	*mbh*

(3) Miscellaneous Compounds.—These, of course, are very numerous, and a complete list of them would occupy many pages. The following are of frequent occurrence, and a perusal of them will suggest the method by which

others may be formed. Compounds in which the letter র forms the first or last element are generally omitted, as well as those in which য comes last, for those letters follow a special rule of their own, already stated. We may throw the miscellaneous compounds into two classes, the first of which is, upon the whole, simple and regular; the second contains several anomalies, as may be seen on inspection. In this, as in everything else, practice alone "renders perfect."

REGULAR COMPOUNDS.

গ্র *gr*	জ্জ *jj*	চ্ছ *chchh*	ণ্ট *ṇṭ*	ণ্ঠ *ṇṭh*	ত্ন *tn*
ত্ম *tm*	দ্দ *dd*	দ্ন *dn*	দ্ম *dm*	দ্র *dr*	দ্ব *dw*
দ্রু *dru*	দ্রূ *drū*	ন্দ *nd*	ন্ন *nn*	ন্ব *nw*	প্ন *pn*
প্ব *pw*	ব্ব *bb*	ম্ভ *mbh*	ম্ম *mm*	ম্ল *ml*	ল্প *lp*
ল্ল *ll*	শ্চ *shch*	শ্ব *shw*	শ্ম *shm*	শ্রী *shrī*	শ্রু *shru*
ষ্ক *ṣhk*	ষ্ট *ṣhṭ*	ষ্ঠ *ṣhṭh*	ষ্প *ṣhp*	স্প *sp*	হ্ব *hw*

ANOMALOUS COMPOUNDS.

ঋ *kri*	ক্ত *kt*	ক্র *kr*	ক্ষ *ksh*	ক্ষ্ম *kshm*	ঙ্ক *ngk*
গু *gu*	গ্ধ *gdh*	ঙ্গ *ngg*	জ্ঞ *jṇ*	জ্য *jy*	ঞ্চ *nch*
ট্ট *ṭṭ*	ণ্ড *ṇḍ*	ণ্ডূ *ṇḍū*	ত্ত *tt* or *tu*	ত্থ *t'th*	ত্য *ty*
ত্র *tr*	ত্রু *tru*	ত্ত্র *ttr*	দ্ধ *d'dh*	ন্ত *nt*	ন্তু *ntu*
ন্ত্র *ntr*	ন্ধ *ndh*	প্ত *pt*	দ্দ *bd*	ভ্র *bhr*	ভ্রূ *bhrū*
রু *ru*	রূ *rū*	শু *shu*	ষ্ণ *ṣhn*	স্ত *st*	স্তু *stu*
স্ত্র *str*	স্থ *sth*	হু *hu*	হৃ *hri*	হ্ন *hn*	হ্ম *hm*

a. Compounds of three letters are not numerous in Bengálí, being peculiar to Sanskrit words; and when they do occur, they generally result from adding to the preceding, (or any compound of two), one or other of the following letters, viz., ন, ম, য, র, ল, ব, or স; but of these, য and ব most frequently occur as the last element; for this reason, that words ending in the vowels ই, ঈ; and উ, ঊ; are liable, in certain situations, to change the ই and

ঈ into য and the ঊ and ঊ into ব; hence, when the latter vowels, so situated, are preceded by a double or compound letter, the য or ব will add a third to the group. The letter র্ is also of frequent occurrence at the end of a group, but it is easily distinguished, on account of its peculiar form.

b. It will be observed that in compounds of two letters, the first is generally modified, and the last (with the exception of য and র্) is for the most part left entire. Two of the compound letters, however, are so disguised as to have the semblance of single letters,* viz., ক্ষ *kṣh*, compounded of ক and ষ, sounded like our *x* in "fluxion," or *ct* in "faction, but generally corrupted into *khy* in Bengālī, as in the word ক্ষান্ত *khyānta*, "appeased," instead of *kṣhānta*. The compound জ্ঞ *jn*, sounded like our *gn* in "bagnio," or the French *gn* in "ligne," "champagne," etc.

c. The symbol ঁ denotes a strong nasal sound, like that of the French *n* in the word "sans," thus, বাঁস *bánṣ*, "a bamboo." The mark । is used in poetry to indicate the first member of a *shloka* or couplet; and at the end of the *shloka* it is generally doubled, ॥. In prose the same marks serve to denote stops. In many books lately published in India, in both the Bengālī and Devanāgarī characters, the English stops are very properly and successfully introduced. When the figure ২ (2) follows any word, it implies that such word is to be repeated, thus আপন২ is to be read *āpan āpan*.

General Remarks on the Sounds of the Consonants.

7. The consonants, as we have shown, are arranged according to the organs of utterance, as *gutturals*, *palatials*, etc. The cerebral letters are sounded very like our own

* These two compounds, according to some Hindū grammarians, are to be considered as distinct letters, like ξ *xi* and ψ *psi* in the Greek alphabet. For instance, in Molesworth's Marhattī Dictionary, they figure as the two last letters of the Devanāgarī alphabet. This is simply absurd; for, on the same principle, every compound in Sanskrit may put in its claim to rank as a separate letter.

t and *d*; but the dentals are quite different, being pronounced by bringing the point of the tongue against the roots of the front upper teeth. The cerebrals are denoted by a dot written beneath; though it should rather have been put under the dentals, to mark that they are different from our own letters; but to prevent the confusion that must result from so many systems, the plan which has been adopted in Sanskrit and Hindī Grammars and Dictionaries, is here followed.

8. The rest of the consonants hardly differ from our own; but it may be necessary to apprise the learner why there are so many nasals. In the Bengālī alphabet no change takes place in sound without a corresponding change in writing; consequently, as the sound of the nasal entirely depends upon the consonant by which it is followed, it will, for this reason, depend upon the latter, what form the nasal shall assume in writing. As an example, the sound of *n* in "king" is different from the sound of *n* in "lent," and for the first the guttural ঙ *n* would be required, and for the last the cerebral ণ *ṇ*, if it were desired to represent these words in Bengālī characters; because the *g* of "king" is a guttural, and the *t* of "lent" a cerebral.

a. As a further example, the letter *p* is a labial, and the proper nasal to precede it is *m*; but by no effort of the organs of speech could the word "damp" be pronounced "danp," with an *n* for an *m*, even though it were so written. On the same principle we find that in Latin and Greek the letter *ν*, *n*, inevitably becomes *μ*, *m*, before a labial letter, thus, for *ενβαλλω* we have *εμβαλλω*, and for *inpono* we have *impono*.

b. Every consonant, as we have already observed, has an inherent short vowel *a*, which is understood, but never written

after it; thus ক is *ka*, and not *k*. But when any other vowel is subjoined to a consonant, the inherent vowel is suppressed. Example: ঈ *ī* subjoined to ক *ka* forms the syllable কী *kī*, and not *kaī*.

c. When we see an initial vowel follow any consonant, it is to be considered as commencing a new syllable, and the preceding consonant retains the inherent short *a*; therefore হইতে should be pronounced *ha-ite*, and not *hite*.

Remarks on the Letters ড়, ঢ়, ণ, য, য়, ব, ওয়, শ, ষ, *and* স.

9. The letters ড *ḍa* and ঢ *ḍha* are frequently softened into ড় *ṛa* and ঢ় *ṛha*, and a point is put beneath them to mark the change that has taken place. The letter য *ya* is generally corrupted into *ja*; and when the true sound of য *ya* is intended to be expressed, a dot is put beneath it, as thus, য় *ya*. When the letter য় *ya* follows a long আ *ā*, as in পিতায়, it drops the inherent vowel, and has the sound of a long *ī*, thus, *pitā-ī*, not *pitāya* or *pitāy*. ওয়. Whenever an initial ও *o* and the letter য় are found combined together, either in the beginning or middle of a word, they have conjointly the sound of *wa*. Example: দাওয়া *dāwā*, "a claim." Should the letter ব *va* follow a consonant with which it is in composition, it is sounded as *wa*; thus in দ্বীপ, "an island," the ব is subjoined to দ, and the word is pronounced *dwīp*. The letter ব *va* is not in any way discriminated by the vulgar from *ba*, either in shape or sound. The letters শ *sha*, ষ *ṣha*, and স *sa* are corrupted by the vulgar into a sound resembling *sha*.

Of Words whose Finals are Open.

10. The inherent vowel is generally omitted at the end of a word, and the following remarks are intended to point

out by what rule it is retained. Accurately, all words which end in a silent consonant should have the small mark (্) written under the last, as দিক্ *dik*, "a side," where the letter ক *ka* has this mark subjoined; but as the omission of the inherent vowel at the end of a word is the general rule, the mark (্) is dispensed with.

a. In all adjectives which to the eye appear to be monosyllables, the final consonant retains the inherent vowel, and thus the adjective forms a dissyllable. Examples: ভাল *bhāla*, "good," বড় *baṛa*, "large," ছোট *chhoṭa*, "small," etc. The same rule applies to indeclinable particles ending in ন *n*, or ত *t*, such as কেন *kena*, "why?" তেন *tena*, "such," কত *kata*, "how many?" কোন *kona*, "any or some," etc., which retain the inherent vowel of the final consonant, because of their affinity in sense to adjectives.

b. The following persons of the verb never drop the inherent vowel of the final consonant: viz., the second person plural of the present tense, as কর *kara*, "you do;" the third person singular of the simple preterite, as করিল *karila*, "he did;" the first person singular and plural of the future, as করিব *kariba*, "I (or we) will do;" the third person singular of the conditional, as করিত *karita*, "he would do;" the second person plural of the imperative, as কর *kara*, "do ye."

c. The inherent vowel is invariably sounded after a final হ *ha* in indigenous words. Also after all compound consonants, as শব্দ *shabda*, ভদ্র *bhadra*, বাক্য *bākya*, ভগ্ন *bhagna*, অম্ল *amla*, মত্ত *matta*, পঙ্ক *panka*, বয়স্ক *bayaska*. When the final consonant is preceded by ং or ঃ, as হংস *haṁsa*, দুঃখ *duḥkha*. When the word is a Sanskrit participle passive, as কৃত *krita*, রচিত *rachita*,* মূঢ় *mūṛha* (also *mūṛh*). When it is an adjective in the com-

* Sanskrit participles in *ita* are commonly pronounced also without the final ă, thus, চলিত *chalita* and *chalit*, are equally correct.

parative and superlative terminations তর and তম, as প্রিয়-তর *priya-tara,* প্রিয়-তম *priya-tama.* When the word is Sanskrit and the penultimate letter is য় preceded by ই, ঈ, উ, ঊ, or এ, as প্রিয় *priya,* করণীয় *karaṇīya,* ভূয় ভূয় *bhūya-bhūya,* শ্রেয় *shreya.* In the words সম *sama,* নম *nama,* তম *tama,* মহামহিম *mahāma-hima,* অসীম *asīma,* রজ *raja,* নব *naba,* যুব *juba,* বিধ *bidha,* and a few more. In the names of (Hindū) gods, when pronounced in invocation, as শিব শিব *shiva shiva!* নারায়ণ হে *nārāyaṇa he!* Nearly all words in this language terminate in a silent consonant, but the examples previously given will show where the reverse takes place. The letter র the final of the genitive case never takes the short *ă.* In the word কোন্ *kon,* "who?" or "what?" the ন *n* has not the short *ă*; but the word কোন *kona,* "any," "some," as has been already stated, terminates in an open ন *na.*

11. General remark. In reading, the same stress should be laid on a final syllable as upon one of similar length, which is either incipient or medial. The syllables must be divided by pronouncing together the consonant with the vowel which immediately follows it; and when a double consonant occurs, its first letter is to be joined to the preceding syllable. A short example will make this easy: তাহার সন্তান সন্ততি ছিল না *tā-hār san-tān san-ta-ti chhi-la nā.* If a word commences with a vowel, the latter must be considered to constitute the first syllable. Example: আলাপ *ā-lāp,* and not *āl-āp.*

12. To enable the learner fully to comprehend the force of the preceding explanations, the commencement of the popular stories entitled the "Tales of a Parrot," is here given, with the pronunciation expressed in English characters beneath each word of the original.

EXAMPLE :

পূর্ব্ব কালের ধনবানেরদের মধ্যে আমদ্‌সুল্‌তান্ নামে
pūrbba kāler dhanbānerder madhye, Āmad Sultān nāme
এক জন ছিলেন তাহার প্রচুর ধন ও ঐশ্বর্য্য এবং
ek jan chhilen. Tāhār prachūr dhan o aishwarjya ebaṅ
বিস্তর সৈন্যসামন্ত ছিল এক সহস্র অশ্ব পঞ্চশত
bistar sainyasāmanta chhila. Ek sahasra ashwa, panchashat
হস্তী নবশত উষ্ট্র ভারের সহিত তাহার দ্বারে হাজির
hastī, nabashat ushṭra, bhārer sahit, tāhār dwāre hājir
থাকিত। কিন্তু তাহার সন্তান সন্ততি ছিল না এই কারণ
thākita. Kintu tāhār santān santati chhila nā, ei kāraṇ
তিনি দিবারাত্রি ও প্রাতে ও সন্ধ্যাতে ঈশ্বরপূজকেরদের নিকটে
tini dibārātri, o prāte o sandhyāte, īshwarpūjakerder nikaṭe
গমন করিয়া সেবার দ্বারা সন্তানের বর প্রার্থনা করিতেন॥
gaman kariyā, sebār dwārā santāner bar prārthanā kariten.

"Among the wealthy of ancient times, there was a man, by name Āmad Sultān. He had much wealth and power, also a numerous army. A thousand horse, five hundred elephants, nine hundred camels, together with their burdens, used to remain ready at his gate. But he had no male offspring: on this account, he, day and night, morning and evening, having gone to the presence of the worshippers of God, used to implore the gift of a son."

13. Perhaps the readiest and easiest mode of learning the letters, will be by restoring the following words into their native characters.

sakal	*pratham*	*kailās*	*āpani*
sab	*janma*	*chharī*	*nikāl*
man	*sambul*	*dīp*	*upasthit*

samay	*mūlya*	*dhūli*	*āṭak*
kara	*pāhuṅchhiyā*	*bairāgī*	*udak*
kaha	*buddhi*	*bodhan*	*udāsī*
baṛa	*kintu*	*paurusḥ*	*īsḥat*
par	*takhan*	*bujhite*	*īdṛish*
tanay	*badan*	*bāman*	*āgār*
jan	*shayan*	*phirite*	*drisḥṭi*
phal	*paksḥa*	*karite*	*sūrjya*
gaman	*palan*	*dekhiyā*	*akartabbya*
hāt	*dalak*	*chhāmanī*	*byāghra*
putite	*chhalan*	*duhitā*	*strīlok*
nikaṭ	*khanan*	*pichhalan*	*ardha*
ghāṭi	*sahaja*	*phulāna*	*karma*
duhkh	*saraṇ*	*phekuṛa*	*kānyakubja*
yāhā	*shaṭ*	*lashun*	*swāmī*
bhāla	*laksḥa*	*lāgāo*	*brāhmaṇ*
purātan	*ḍaraṇ*	*ritu*	*dhairjya*
bhojan	*dhakan*	*ekhan*	*muhūrttek*
totā	*kapal*	*airi*	*pashchim*
gnyāta	*nagar*	*aimat*	*drabārha*
kautak	*nanad*	*aihik*	*twancha*
ekatar	*badhan*	*olā*	*ganggā*
upar	*basan*	*osār*	*yāchnā*
āmi	*daman*	*odik*	*matta*
udar	*dashan*	*opār*	*atyanta*
āpan	*dalak*	*auras*	*jhampa*
āsile	*charaṇ*	*ausḥadh*	*bandan*
ārohaṇ	*hūn*	*upahata*	*nibastra*
ākar	*rūpabān*	*ūsḥākāl*	*niyukta*
āpūpik	*bājār*	*ihāte*	*rakta*

SECTION II.

OF THE ARTICLES, SUBSTANTIVES, ADJECTIVES, AND PRONOUNS.

OF THE ARTICLE.

14. In the Bengālī, as in Sanskrit and Latin, our definite article has not a corresponding representative. When a noun is employed for the first time, and denotes something which is the specific object of discourse, it takes the numeral এক "one" before it, which has then completely the sense of our indefinite article when similarly employed; and on the same noun being again alluded to, the indeclinable pronominal adjectives সেই and ঐ "that," are generally prefixed, with very much the same signification as our definite article: thus, এক বনে এক ব্যাঘ্র আর এক ব্যাঘ্রী এই দুই ব্যক্তি দুই বৎসের সহিত থাকিত। "In a certain forest,* a tiger and a tigress, those two creatures, together with their two young ones, dwelt."

a. Should the noun be preceded by two or more adjectives, the interposing the numeral between them and the noun, gives great idiomatic elegance to the sentence: thus, কান্যকুব্জদেশের রাজার অতি সুন্দরী শশিমুখী এক তনয়া ছিল। "The King of Kānyakubja

* All Bengālī passages occurring in the present and next Section of this work are translated as literally as possible. The student, however, need not dwell upon them too much at present, till he has made himself acquainted with the inflections of the nouns, pronouns, and verbs, after which he will meet with no difficulty whatever.

had a most beautiful and moon-faced daughter." The application of সেই and ঐ for the definite article, will be clearly seen in the following passage, viz., পরে সেই তরু আপনি বিদীর্ণ হইল ও সেই কন্যা শীঘ্র যাইয়া ঐ বৃক্ষমধ্যে প্রবেশ করিলে সেই বৃক্ষ পূর্ব্বমত সংযুক্ত হইল। "Afterwards, *the* tree was rent asunder of itself; and *the* damsel having nimbly stepped into *the* middle of it, *the* tree reunited again as it was before."

b. The letter এ *e* of the word জনে in the following example, seems to convey very much the force of our definite article: thus, পরে রায়ের পুত্র সে কন্যা সুদ্ধা আপন বাটীতে যাইয়া দই জনে একত্র থাকিলেন। "Soon after, the Prince, accompanied by that damsel, having returned to his own palace, *those* two *individuals* dwelt together." When এ *e* is joined to the adjective সকল "all," it gives it the sense of "the whole," or "every one," like that of a collective noun: thus, এখন এই যুক্তি যে তোমরা সকলে মৃতের ন্যায় হও। "Now this is a juncture that you should *every one* feign to be dead."

OF SUBSTANTIVES.

Of Gender.

15. The Bengālī nouns are of the three genders—masculine, feminine, and neuter; and correspond in this respect exactly to the analogy of our own language. The *masculine* gender is only applied to male animals, and the *feminine* to females; with equal propriety, all inanimate things, as well as nouns expressive of abstract qualities, are *neuter;* but should the latter be employed in a personified sense, they regain their original feminine gender, which they had in Sanskrit; and in that case their adjectives must agree with them according to the analogy of feminine nouns: for example, মহারাজ তোমার শত্রুর কীর্ত্তি ঘরহইতে কদাচিৎ ও কোথায় বাহিরে যায় না তাহাকে পণ্ডিতেরা অসতী কহেন। তোমার কীর্ত্তি মর্ত্ত্য পাতালে

সর্ব্বদা ভ্রমণ করে ইহাকে কবিরা সতী বলেন। "O great Prince! the *renown* of your foe does not at any time, or any where, go beyond her dwelling, (and yet) the wise declare her *immodest*. But your *renown* they pronounce of *unsullied chastity*, though she at all times roams through the terrestrial and Tartarean regions." From this passage, the learner will perceive how neuter nouns are employed when personified.

a. To form feminines, ঈ *ī* long, or ইনী *inī*, is generally added to masculines; though in this language, as in our own, the names of some of the most common male and female objects in nature are applied quite absolutely, and without any relation to one another: thus, পুরুষ "a man," স্ত্রী "a woman;" পিতা "a father," মাতা "a mother;" ভ্রাতা or ভাই "a brother," ভগিনী or বহিন "a sister;" আড়িয়া "a bull," গাই "a cow."

b. The following examples may serve to point out the analogy by which feminine nouns are regularly formed from masculines, viz., বাঘ "a tiger," বাঘী "a tigress;" হরিণ "a buck," হরিণী "a doe;" ভেড়া "a ram," ভেড়ী "a ewe;" হস্তী "an elephant," হস্তিনী "a she-elephant;" গাধা "an ass," গাধী "a she-ass;" কাক "a crow," কাকী "a hen-crow."

c. If the feminine sign ইনী is added to a noun ending in ঈ *ī* long, the latter is cut off. Example: হস্তী "an elephant," হস্তিনী "a she-elephant." When it is necessary to distinguish the sex of any animal, to which these feminine terminations have not been applied by the idiom of the language, it is usual to effect it by prefixing the term পুরুষ "male," or স্ত্রী "female."

Of Number.

16. This language has but two numbers, the singular and the plural, which apply only to masculine and feminine nouns. The neuter has no plural termination; but the

state of the noun is defined by a numeral, or marked in a vague way, by a word expressive of quantity, as গুলা "a body," "heap," "set." A kind of collective, indefinite sense is given to nouns by subjoining the words গণ "a multitude," বর্গ "a class," লোক "people," and দল "a band," as রাজাগণ or রাজালোক "kings," ভৃত্যবর্গ "servants," কুরুদল "a band of Kurus." But when the plural terminations are given to these adjuncts, they seem to convey to them the sense of definite articles, as ভৃত্যবর্গেরা "the servants," etc.: thus, ভৃত্যবর্গেরা নানা দেশ ভ্রমণ করিয়া রাজার নিকটে আসিয়া কহিল। "*The servants* having wandered over many countries, having returned to the King, said"—

a. The word লোক does not always convey a plural signification; for when joined to an adjective it simply serves to mark that a human being is intended, as স্ত্রীলোক "a woman;" because স্ত্রী is so often employed to designate any other female, that it requires the word লোক to mark when it is intended to designate rational beings. Sometimes it implies "world," as পরলোক "the other world," or "the state of existence after death." When written after দেব "a deity," নাগ "a serpent," and নর "a man," লোক implies the region or abode of these beings severally: thus, দেবলোক "the region of the gods," heaven; নাগলোক "the abode of serpents," commonly called *Pātāla;* নরলোক "the abode of men," the earth.

Of Case.

17. Those various relations of nouns, which we term cases, are discriminated in Bengālī by terminations subjoined to the noun; the cases are eight in number, in accordance with the Sanskrit, and are arranged by native

grammarians as follows:—1. Nominative; 2. Accusative; 3. Instrumental, "by" or "with;" 4. Dative, "to" or "for;" 5. Ablative, "from," "out of;" 6. Genitive, "of," denoting possession; 7. Locative, "in," "on," "at," or "upon;" 8. Vocative, same form as the nominative.

a. The following terminations are added to all nouns, masculine, feminine, or neuter, save that the neuter, as has been already mentioned, is declined only in the singular number.

	SING.	PLUR.
Nom.	—	এরা *er-ā.*
Ac.	কে *ke*	এর্‌দিগ্‌কে *er-digke.*
Inst.	এতে *ete.*	এর্‌দিগেতে *er-digete.*
Dat.	কে *ke* or এরে *ere.*	এর্‌দিগ্‌কে *er-digke* or এরে *-ere.*
Ab.	এতে *ete* or হইতে *ha-ite.*	এর্‌দিগেতে *er-digete,* হইতে *-ha-ite,* or এর্‌দের্‌হইতে *er-derha-ite.*
Gen.	এর্‌ *er.*	এর্‌দিগের্‌ *er-diger* or এর্‌দের্‌ *er-der.*
Loc.	এ *e* or এতে *ete.*	এর্‌দিগেতে *er-digete.*

b. The oblique cases of the plural are formed by adding দিগ্‌ "a side," to the genitive singular, and subjoining to it the various terminations employed for the oblique cases singular. দিগ্‌ being itself inflected like any other noun, while forming the plural, may be contracted in the fifth and sixth cases into দের্‌.

Declension.

18. In Bengālī there is virtually but one declension, which we may conveniently divide into two classes. The first class includes all nouns ending in a consonant, or with the inherent short *a*; the second includes all nouns ending in any vowel, except the inherent short *a*.

Class First—জন্ "A Man."

	SING.	PLUR.
Nom.	জন্ a man.	জনেরা men.
Ac.	জন্‌কে a man.	জনের্‌দিগ্‌কে men.
Inst.	জনেতে by *or* with a man.	জনের্‌দিগেতে by *or* with men.
Dat.	জন্‌কে or জনেরে to a man.	জনের্‌দিগ্‌কে to men.
Ab.	জন্‌হইতে etc., from a man.	জনের্‌দিগেতে etc., from men.
Gen.	জনের্ of a man	জনের্‌দিগের্ etc., of men.
Loc.	জনেতে in a man.	জনের্‌দিগেতে in men.
Voc.	জন্ O man.	জনেরা O men.

পুত্র "A Son."

Nom.	পুত্র a son.	পুত্রেরা sons.
Ac.	পুত্রকে a son.	পুত্রের্‌দিগ্‌কে sons.
Inst.	পুত্রেতে by *or* with a son.	পুত্রের্‌দিগেতে by *or* with sons.
Dat.	পুত্রেরে etc., to a son.	পুত্রের্‌দিগেরে etc., to sons.
Ab.	পুত্রহইতে etc., from a son.	পুত্রের্‌দিগ্‌হইতে etc. from sons.
Gen.	পুত্রের্ of a son.	পুত্রের্‌দিগের or দের of sons.
Loc.	পুত্রে in a son.	পুত্রের্‌দিগেতে in sons.
Voc.	পুত্র O son.	পুত্রেরা O sons.

a. In this class the terminations in the singular are added directly to the nominative. The genitive singular, as already stated, is the basis of the plural inflection, which adds *ā* for the nominative and vocative plural, and the syllable *dig*, with the terminations of the singular for all the other cases. When the nominative singular ends in the inherent short *a*, the latter is suppressed when the termination begins with *e*: thus, *putrete*, not *putra-ete*.

b. In like manner decline: দূত "a messenger," বৈদ্য "a phy-

sician," কামার "a blacksmith," কুমার "a potter," ছুতার "a carpenter," নাপিত "a barber," কুক্কুর "a dog," বাছুর "a calf," বলদ "a bullock," মহিষ "a buffalo," অশ্ব "a horse," and ছাগল "a goat."

19. *Class Second*—নারী "A Woman."

	SING.	PLUR.
Nom.	নারী a woman.	নারীরা women.
Ac.	নারীকে a woman.	নারীর্‌দিগ্‌কে women.
Inst.	নারীতে by a woman.	নারীর্‌দিগেতে by women.
Dat.	নারীকে to a woman.	নারীর্‌দিগ্‌কে to women.
Ab.	নারীতে from a woman.	নারীর্‌দিগেতে from women.
Gen.	নারীর্‌ of a woman.	নারীর্‌দিগের্‌ of women.
Loc.	নারীতে in a woman.	নারীর্‌দিগেতে in women.
Voc.	নারী O woman.	নারীরা O. women.

প্রভু "A Lord."

Nom.	প্রভু a lord.	প্রভুরা lords.
Ac.	প্রভুকে a lord.	প্রভুরদিগকে lords.
Inst.	প্রভুতে by *or* with a lord.	প্রভুরদিগেতে by *or* with lords.
Dat.	প্রভুকে etc., to a lord.	প্রভুরদিগ্‌কে etc., to lords.
Ab.	প্রভুতে or প্রভুহইতে from a lord.	প্রভুরদিগেতে, প্রভুরদিগ্‌হইতে, প্রভুরদেরহইতে from lords.
Gen.	প্রভুর of a lord.	প্রভুরদের, প্রভুরদিগের of lords.
Loc.	প্রভুতে in a lord.	প্রভুরদিগেতে in lords.
Voc.	প্রভু O lord.	প্রভুরা O lords.

a. The main peculiarity of this class is that the initial *e* of the termination is suppressed in the singular, and the final vowel of the nominative supplies its place. When the nominative ends in the long *ā*, like পিতা "a father," the locative is optionally formed by adding তে *te* or য় *ī* (*vide* § 9): thus, পিতাতে or পিতায়.

The genitive singular forms the basis of the plural precisely as in Class I.

b. In like manner decline: রাজা "a king," ঘোড়া "a horse," পশু "an animal," পেরু "a turkey," কলু "an oilman," স্ত্রী "a woman," ভগিনী "a sister," মালিনী "a florist," হরিণী "a she-deer," and বধূ "a wife;" nom. বধু, acc. বধূকে, etc., only making voc. হে বধু "O wife," with the *u* short.

c. It is quite superfluous to give an example of a neuter noun, which is declined only in the singular number, and precisely like the preceding, according to the class under which it falls.

20. In all works recently published in Bengal, I find a natural tendency prevails to contract the oblique cases plural, *i.e.*, those to which the syllable দিগ্ *dig* is subjoined. The syllable এর *er* of Class 1st and the র *r* of Class 2nd are entirely omitted, and the syllable দিগ্, with its terminations, is subjoined directly to the nominative singular, in accordance with the analogy of the Sanskrit language. This is, no doubt, a step in the right direction, as every language pretending to practical utility ought to reject all superfluities when in so doing no obscurity results. The following examples will amply illustrate this point, viz.,

Class First—পুত্র "A Son."

	SING.	PLUR.
Nom.	পুত্র a son.	পুত্রেরা sons.
Ac.	পুত্রকে a son.	পুত্রদিগ্‌কে sons.
Inst.	পুত্রেতে by *or* with a son.	পুত্রদিগেতে by *or* with sons.
Dat.	পুত্রেরে etc., to a son.	পুত্রদিগেরে etc., to sons.
Ab.	পুত্রহইতে from a son.	পুত্রদিগ্‌হইতে from sons.
Gen.	পুত্রের্ of a son.	পুত্রদিগের or দের of sons.
Loc.	পুত্রে in a son.	পুত্রদিগেতে in sons.
Voc.	পুত্র O son.	পুত্রেরা O sons.

Class Second—গুরু "A Teacher."

	SING.	PLUR.
Nom.	গুরু a teacher.	গুরুরা teachers.
Ac.	গুরুকে a teacher.	গুরুদিগ্‌কে teachers.
Inst.	গুরুতে by *or* with a teacher.	গুরুদিগেতে by *or* with teachers.
Dat.	গুরুকে etc., to a teacher.	গুরুদিগের্ etc., to teachers.
Ab.	গুরুহ্‌ইতে from a teacher.	গুরুদিগ্‌হ্‌ইতে from teachers.
Gen.	গুরুর্ of a teacher.	গুরুদিগের or দের of teachers.
Loc.	গুরুতে in a teacher.	গুরুদিগেতে in teachers.
Voc.	গুরু O teacher.	গুরুরা O teachers.

a. A noun ending in ঈ *ī* long, sometimes takes ই *i* short before the terminations, as স্বামী "a lord," স্বামির্ "of a lord." Nouns ending in ই *i* short, occasionally drop it, and take এ *e* in the seventh case, as রাত্রি "night," রাত্রে "at *or* in the night," though the form রাত্রিতে is equally correct.

Remarks on the Cases.

21. The nominative case is often found with the letter এ or তে (*vide* § 13, *b.*) subjoined, as জন "a man;" Nom. জনে "the man," as in the following examples: শেষে স্বর্ণকারে আর সূত্রধরে কলহ করিয়া সেই দেশের বিচারকর্ত্তা কাজির নিকটে গেল। "In fine, *the goldsmith* and *the carpenter*, after much altercation, went before the Cazy, who was the Judge of that place." সেই পুরুষ মুহূর্ত্তেক ভাবিয়া সয়দাগরকে কহিলেক যে তোমার কন্যাকে পরীতে লইয়া এক দুর্গ পর্ব্বতে রাখিয়াছে। "The man having meditated for a short time, said to the merchant, '*A fairy* having carried away your daughter, has placed her on an inaccessible mountain.'" এখনকার বৃষ্টিতে কোন উপকার করে না "*The rain* of this time does no good."

a. In a very good Bengālī Grammar published anonymously in Calcutta, 1850, the author, who is a native, and evidently well versed in his own language as well as in Sanskrit, seems to

view these terminations as signs of the locative case, and contents himself by saying, "Common names of animals and of those objects which have the power of doing anything, when nominatives to active verbs are sometimes idiomatically used in their locative form." Now the *rationale* of this is by no means satisfactory. I am myself strongly inclined to consider *parīte*, in the preceding sentence, neither as a nominative nor as a locative, but as an *instrumental case*. In fact, I believe it to be a *Hindī* construction, in which tongue the sentence would run thus, "*Tumhārī beṭī-ko parī-ne lejākar ek durga parbat-par rakhā-hai.*"

22. The sign কে of the accusative is not always required, hence the accusative case, as in our own language, is often the same as the nominative. The কে, however, must not be omitted when there may be the least doubt to which noun the action of the verb tends: *i.e.*, between the accusative and the nominative, as in this instance, তোতাকে বিড়ালে লইয়া গিয়াছে "the cat having seized the parrot is gone off." Again, in the following example it is omitted, because there can be no ambiguity, as the pronominal adjective আপন must ever be preceded by a nominative, expressed or understood; and consequently the word it qualifies is, by implication, in an oblique case; and the transitive verb জানিয়া marks that this oblique case is the accusative: thus, কিঞ্চিৎ পরে আপন তোতা জানিয়া বলিলেন। "Shortly after (the merchant) having recognized his own *parrot*, said"—

23. The instrumental case denotes agency in general; it terminates, as we have seen, in এ, তে, or এতে universally. The words পূর্ব্বক "being previous," and কর্ত্তৃক or করণক "having an agent," দ্বারা and দিয়া "through," or "by means of," have been sometimes popularly explained to mean "by;" but as all these clearly form compound words they will be more fully treated of hereafter.

a. In English the sign of the instrumental case is "by," or "with," denoting an agent or instrument. The student must remember, however, that when "with" implies association, it is expressed in Bengālī by a word to that effect, either in the nominative or locative form, governing the genitive case: thus, কপোত কপোতের এবং বাজ বাজের সহিত উড়ে। "Dove flies *with* dove, and hawk *with* hawk."

24. The dative case in Bengālī denotes merely acquisition or reception. Like the accusative, it generally takes the sign কে for its termination. The sign এরে or রে is rarely employed in prose, but its occurrence in poetry is very common: thus, কোন দোষে দোষী আমি কহ্ত সত্বর। এত কটু ভাষা মোরে কহিস বর্ব্বর॥ "Declare then instantly, wretch! with what crime I am polluted, that thou shouldst address such opprobrious language *to me*."

a. The student must bear in mind that when a transitive or neuter verb would in English require "to," denoting *motion* or *conveyance*, towards a person or object, it is expressed in Bengālī by a word signifying locality, governing the genitive case: thus, সেই বালককে আমার নিকট আনহ। "Bring the boy *to me*." সেই কন্যাকে সঙ্গে করিয়া বৃক্ষের নিকটে যাইয়া বিস্তারিত কহিল। "Taking the damsel with them, and having gone *to the tree*, they represented the matter." It must not be forgotten, however, that these, as well as every other instance of what are improperly called particles, governing a genitive case, may, and perhaps had always better be rendered literally, as নিকটে and সমীপে "in *or* to the vicinity," etc.

25. The ablative in Bengālī simply denotes "away from," or "out of." It does not, as in Latin, admit of the significations of the instrumental and locative cases. There are many adjuncts which serve to express the abla-

tive case, in addition to the regular terminations given in § 16, *a*, and for which they may be optionally substituted. They are স্থানে "in a place," কাছে and কাছেতে "in the vicinity," and rarely ঠাঁই, a corruption perhaps of স্থায়, "in a place;" these generally, but not invariably, govern a genitive case. When they reject the genitive, which is rare, though optional, they are added like any other termination to the noun: thus, এই কথা রাজা বিক্রমাদিত্য ব্রাহ্মণের স্থানে শুনিয়া সন্তুষ্ট হইয়া ব্রাহ্মণকে কোটি হূন্ দিলেন "King Vikramāditya, on hearing this story *from the Brāhman*, being delighted, gave him ten million pagodas." রাজার নিকট হূন্ পাইয়া ও তথাহইতে গেল না কথা ও কিছু কহিল না "On obtaining the pagodas *from the King*, he quitted not the place, neither did he say anything."

26. The genitive case is formed, as we have already seen, by adding এর্ in words which end in a consonant or in the short inherent *a*, and by র্ in those which end in any vowel, except the short *a*. It sometimes occurs, however, that the *Iẓāfat*, or Persian genitive sign, is employed after a Persian word, when it is the governing noun: thus, তোতাবিক্রেতা উত্তর করিলেন যে ইহার মূল্য মব্‌লগে এক সহস্র হূন্। "The parrot-seller answered, saying, the price of this is *the sum of* one thousand pagodas," in which the word মব্‌লগে is the Persian مبلغ "the sum of." When two nouns are in composition, the case of course is never indicated in the first of them, as তোতইতিহাস "parrot-tales," *i.e.*, "Tales of a Parrot." In Mr. Yates's Grammar we are told that "the possessive case is supplied by রূপ *rūp*, 'form.'" Now the addition of রূপ to a substantive simply converts the latter into a possessive adjective, which is equivalent to a genitive case: for example, "a wealthy

man" is synonymous with "a man of wealth." Of this more hereafter.

27. The locative case, besides the forms given among the terminations of the declensions, § 16, *a*, is very frequently made by the noun মধ্যে, or corruptly মাঝে "in the midst," governing the genitive case, or by adding it like any other termination, to the nominative singular of the noun: thus, এই কথা শুনিয়া ব্রাহ্মণ মনের মধ্যে বিচার করিলেন। "Having heard this statement, the Brāhman considered *in* his mind." যদি কদাচিৎ রাজা কার্য্য করেন তবে ভানুমতীর সহিত সভামধ্যে সিংহাসনে বসিয়া রাজকর্ম্ম করেন। "If at any time the King transacted business, then it was in the midst of the assembly, when seated *on the throne* with (Queen) Bhānumatī, that he attended to affairs of State."

Of the Vocative.

28. The vocative has not a regular termination like the rest of the oblique cases, but is expressed by prefixing or subjoining certain interjections, such as এ, হে, গো, রে, ভো, etc., to the nominative. এ is employed in addressing a superior, as এ নাথ "O master!" or subjoined by way of great endearment, as প্রিয়ে "O my love!" হে is also used in addressing a superior, as হে রাজা "O king!" or a friend, as হে মিত্র "O friend!" গো is the usual interjection employed to express reverence to parents, teachers, an elder brother, or any one to whom superior respect and regard are intended. রে is employed either for endearment or contempt, as, রে পুত্রক "O my son!" রে দুষ্ট যবন "O vile Muslim!" ভো is rather a Sanskrit than a Bengālī vocative sign; but when used, it is employed through respect. The particle ও *o* is prefixed to all these interjections when the person is in sight, as ও গো মা "O revered mother!"

ও গো কর্ত্রী "O my dear mistress!" These signs are occasionally put after the noun when the person addressed is present, as পিতাগো "O honoured father!"

a. Nouns, which in Sanskrit end in a silent consonant in the vocative, occasionally retain that form in the Bengālī, as well as the one which accords with the analogy of its own grammar. Examples: রাজন্ "O king!" In this instance no particle of interjection is either prefixed or subjoined; but it optionally takes one, as হে রাজন্ "O king." It would be equally correct in familiar discourse to say হে রাজা "O king!" agreeably to the rule for other nouns. Frequently the vocative is expressed by the noun being simply preceded by শুন "hear," "listen!" the imperative of the verb শুনিতে "to hear."

OF ADJECTIVES.

29. Adjectives in Bengālī are prefixed to the nouns they qualify, as they are in English. They have no distinction of number and case; they may therefore be considered as in composition with their nouns, even though the two words may not join in writing: thus, ব্রাহ্মণ এই কথা শুনিয়া সুস্বাদু সুপক্ক উত্তম ফল সুশীতল জল লইয়া রাজার নিকট দিলেন। "The Brāhman, on hearing this request, having brought *delicious-ripe-excellent-fruit*, and *well-cooled-water*, presented them to the King."

30. The gender of feminine adjectives is marked by the termination; but masculines and neuters remain unchanged, as in our own language. Most adjectives take আ as the sign of the feminine gender: thus, ইতি মধ্যে দেবী প্রসন্না হইয়া রাজার হস্ত ধরিয়া কহিলেন হে রাজা তুমি উত্তম পুরুষ তোমাকে সন্তুষ্টা হইলাম বর প্রার্থনা কর। "On this the goddess being *rendered favourable*, having seized hold of the King's hand, said, 'O King! thou art a most worthy man, with thee I am *well*

pleased, demand a boon.'" A few adjectives take ঈ *ī* long to form the feminine: thus, ঐ স্থানে এক সুন্দরী স্ত্রী দিব্য সুন্দর এক পুরুষ থাকেন। "There lie (dead) in that spot a *lovely* woman and a divinely *beautiful* youth."

Of the Comparison of Adjectives.

31. The comparative degree is formed by adding তর *tara*, and the superlative by adding তম *tama* to the positive, as জ্ঞানী "wise," জ্ঞানিতর "wiser," জ্ঞানিতম "wisest." So বিজ্ঞ "wise," বিজ্ঞতর, বিজ্ঞতম; প্রিয় "beloved," প্রিয়তর "more beloved," প্রিয়তম "most beloved." These forms, however, which are pure Sanskrit, viz., তর and তম, though regular, are but little used in ordinary language for the comparative and superlative degrees. The comparative is most commonly expressed by the positive with a noun in the ablative case; and the superlative by the positive with an additional word prefixed, as বলবান "strong," আমাহইতে বলবান্ "stronger than I," অতি or অত্যন্ত বলবান "strongest of all," "very or exceedingly strong."

a. There are a few adjectives in Bengālī, as in Greek and Latin, which make up for the comparative and superlative degrees by using distinct words: thus, যুবা "young," কনিষ্ঠ "the younger," or "youngest," বৃদ্ধ "old," জ্যেষ্ঠ "the older," or "elder," or "oldest," প্রশস্ত "excellent," শ্রেষ্ঠ "more excellent," or "most excellent."

OF PRONOUNS.

32. The declension of pronouns is the same as that of nouns, admitting the same terminations in the singular and plural, the only difference being, that these are joined to a modified state of the nominative, instead of being joined to that case itself. Example: আমি "I," becomes in the oblique

cases আমা, and তুমি "thou," তোমা. So that when the modification is known, it is easy to decline any pronoun by subjoining the terminations laid down for nouns. It will be found that the oblique modifications of almost all the pronouns end in া *ā*; hence their locative cases are formed in the same manner as we stated respecting nouns in া *ā* (*vide* § 19, *a*).

a. Pronouns have no particular termination to mark the gender; they are therefore to be translated by a reference to their antecedents: thus সেই must, according to circumstances, be rendered by "he," "she," "it," or "that."

Of Personal Pronouns.

33. আমি "I," oblique modification আমা.

	SING.	PLUR.
Nom.	আমি I.	আম্‌রা we.
Ac.	আমাকে me.	আমার্‌দিগ্‌কে us.
Inst.	আমাতে by *or* with me.	আমার্‌দিগেতে by *or* with us.
Dat.	আমাকে to me.	আমার্‌দিগ্‌কে to us.
Ab.	আমাতে etc., from me.	আমার্‌দিগেতে etc., from us.
Gen.	আমার্ of me, mine.	আমার্‌দিগের্ etc., of us, our.
Loc.	আমায়্ in me.	আমার্‌দিগেতে in us.

a. The fifth and seventh cases singular, and the fifth and sixth plural of all pronouns, take, optionally, the forms mentioned in § 17, *a*; and the nominative plural is contracted from আমারা into আম্‌রা.

b. The reader is requested to bear in mind that in all works *recently* printed in the Bengālī language, the letter র *r*, preceding the word দিগ *dig* (with its terminations), in the oblique cases plural of the pronouns is generally suppressed: thus, instead of আমার্‌দিগ্‌কে *āmārdigke*, they say আমাদিগ্‌কে *āmādigke*, and so on for all the rest.

34. তুমি "Thou," oblique modification তোমা

	SING.	PLUR.
Nom.	তুমি thou.	তোম্‌রা ye.
Ac.	তোমাকে thee.	তোমার্‌দিগ্‌কে you.
Inst.	তোমাতে by *or* with thee.	তোমার্‌দিগেতে by *or* with you.
Dat.	তোমাকে etc., to thee.	তোমার্‌দিগ্‌কে to you.
Ab.	তোমাতে etc., from thee.	তোমার্‌দিগেতে from you.
Gen.	তোমার্ of thee, thine.	তোমার্‌দিগের্ etc., of you, your.
Loc.	তোমায্ in thee.	তোমার্‌দিগেতে in you.

a. **The nominative plural is contracted from** তোমারা **into** তোম্‌রা, **as the first person** *āmārā* **becomes** *āmrā*.

Of Personals of Inferiority.

35. The habit of self-abasement before a superior, and of the assumption of self-importance in speaking to an inferior, have established the use of two personal pronouns, which may be considered as contractions of আমি "I," and তুমি "thou." They are likewise applied in anger and defiance among equals; but even when they are employed in the plural, they usually take a verb in the singular number: thus, ওরে নিকটস্থ লোকেরা তোরা কি দেখিতেছিস "O surrounding multitude! at what *do ye stare?*"

মুই "I," oblique modification মো.

	SING.	PLUR.
Nom.	মুই I.	মোরা we.
Ac.	মোকে me.	মোর্‌দিগ্‌কে us.
Inst.	মোতে by *or* with me.	মোর্‌দিগেতে by *or* with us.
Dat.	মোকে etc., to me.	মোর্‌দিগ্‌কে etc., to us.
Ab.	মোতে etc., from me.	মোর্‌দিগেতে etc., from us.
Gen.	মোর্ of me, mine.	মোর্‌দিগের্ etc., of us, our.
Loc.	মোতে in me.	মোর্‌দিগেতে in us.

তুই "Thou," oblique modification তো.

	SING.	PLUR.
Nom.	তুই thou.	তোরা ye.
Ac.	তোকে thee.	তোর্‌দিগ্‌কে you.

The other cases may be declined like those of মুই "I."

Of Pronouns of the Third Person.

36. As the pronouns in this language have no gender, they are employed to denote, in an indefinite way, either persons or things, whichever their antecedent may be; and hence they should be rendered by "he," "she," "it," "this," or "that," as the context may require. Pronouns of the third person are of two kinds, those which apply pronominally and are the real representatives of nouns, as ইনি বুঝিলেন "*he* understood;" and those which are used adjectively, and are then indeclinable, and put before the noun they qualify, after the manner of adjectives, as এই কথা শুনিয়া "having heard *this* story."

The pronoun তিনি "he," is employed when the person it represents is absent, and may therefore be termed the

Pronoun Remote.

তিনি "He," "she," "it," oblique modification তেনা.

	SING.	PLUR.
Nom.	তিনি he, she, it.	তেনারা they.
Ac.	তেনাকে him, etc.	তেনার্‌দিগ্‌কে them.
Inst.	তেনাতে by *or* with him.	তেনার্‌দিগেতে by *or* with them.
Dat.	তেনাকে etc., to him, etc.	তেনার্‌দিগ্‌কে etc., to them.
Ab.	তেনাতে etc., from him.	তেনার্‌দিগেতে etc., from them.
Gen.	তেনার্ of him, etc.	তেনার্‌দিগের্ etc., of them, their.
Loc.	তেনায্ in him, etc.	তেনার্‌দিগেতে in them.

The pronoun ইনি "he," is used to designate one who is present and the object of discourse, and may be called the

Pronoun Proximate.

ইনি "He," "she," "it," oblique modification ইনা.

	SING.	PLUR.
Nom.	ইনি he, she, it.	ইনারা they.
Ac.	ইনাকে him, etc.	ইনার্‌দিগ্‌কে them.

The other cases are declined after the same analogy as those of তিনি, etc.

37. Where a mere general reference is made to persons, to whom no respect is expressly intended, it is usual to employ সেই "he," "she," "it," or "that," oblique substitute তাহা, by contraction তা.

	SING.	PLUR.
Nom.	সেই he, she, it.	তাহারা they.
Ac.	তাহাকে him, etc.	তাহার্‌দিগ্‌কে them.
Inst.	তাহাতে by *or* with him, etc.	তাহার্‌দিগেতে by *or* with them.
Dat.	তাহাকে to him, etc.	তাহার্‌দিগ্‌কে to them.
Ab.	তাহাতে from him, etc.	তাহার্‌দিগেতে from them.
Gen.	তাহার্ of him, etc.	তাহাদিগের্ of them, their.
Loc.	তাহায্ in him, etc.	তাহার্‌দিগেতে in them.

The contraction তা will make 2 তাকে, 3 তাতে, 4 তাকে, etc.

a. Where great respect is intended, the nasal is written over the oblique substitute, as তাঁহাকে "him," etc., and over তাঁ the contracted form in a similar manner, as in the following sentences: অত এব আপনকার হিতৈষিণী হইয়া স্মরণার্থে আমি কহি যে রাজা ব্যসনাসক্ত হন তাঁহার ধন বুদ্ধি সামর্থ্য সহায় থাকিতে ও রাজ্য নষ্ট হন। "Therefore

being your majesty's well-wisher, I mention, for the sake of remembrance, that whatever king is devoted to dissipation, *his* empire is ruined, even though his wealth, intellect, and power continue by him." রাজা কহিলেন তাঁর কি নাম ? "The King inquired, what is *his* name ?"

Of the Demonstrative Pronouns.

38. The two demonstrative pronouns এই "this," and ঐ "that," are opposed to each other, and are employed to mark contrariety. এই designates the object last alluded to, and ঐ points out that which was first mentioned, and has often the force of our definite article. See § 14.

এই "This," contraction এ, oblique modification ইহা.

	SING.	PLUR.
Nom.	এই or এ this.	ইহারা these.
Ac.	ইহাকে this.	ইহার্‌দিগ্‌কে these.
Inst.	ইহাতে by *or* with this.	ইহার্‌দিগেতে by *or* with these.
Dat.	ইহাকে to this.	ইহার্‌দিগ্‌কে to these.
Ab.	ইহাতে from this.	ইহার্‌দিগেতে from these.
Gen.	ইহার্‌ of this.	ইহার্‌দিগের্‌ of these, their.
Loc.	ইহায়্‌ in this.	ইহার্‌দিগেতে in these.

a. Where great respect is meant, the nasal is written over the modified form of the oblique cases, singular and plural: thus, শেষে ইঁহার নিকটে মন্ত্রী ও পণ্ডিত প্রভৃতি উত্তম লোক যে২ ছিল তাহারা ক্রমে২ সকলেই মরিল ? "In fine, the great men, such as councillors, literati, etc., who were about *his majesty's* person, all died by degrees."

39. অই or by contraction ঐ "That," oblique substitute উহা.

	SING.	PLUR.
Nom.	অই or ঐ that.	উহারা those.
Ac.	উহাকে that.	উহার্দিগ্কে them.
Inst.	উহাতে by *or* with that.	উহার্দিগেতে by *or* with them.
Dat.	উহাকে to that.	উহার্দিগ্কে to them.
Ab.	উহাতে from that.	উহার্দিগেতে from them.
Gen.	উহার্ of that.	উহার্দিগের্ of them, their.
Loc.	উহায়্ in that.	উহার্দিগেতে in them.

a. Where great respect is meant, the nasal is written over the substitute উহা in all the oblique cases, singular and plural. সেই "that," which has been already declined, is often employed instead of ঐ, when the latter is contrasted with এই "this." It is of continual occurrence as an indeclinable pronominal adjective, and may be considered as having the force of the definite article. Example: সেই ব্যক্তি "*that* person." A repetition of সেই implies succession or distribution, as সেই২ দেশীয় সল্লোকেরা "the respectable people of the country *one after another*."

Of the Reciprocal or Reflective Pronoun.

40. The pronominal adjective আপন "own," is indeclinable whenever it is employed to qualify a noun; and as it is the representative of the last nominative in the sentence, it is to be rendered by "my," "thy," "his," "her," "our," "your," or "their," according to the circumstances of its antecedent. It must always have a nominative in the same sentence, either expressed or understood: thus, আমি বাটী যাইয়া আপন সন্তানকে আনিয়া তোমার সাক্ষাতে বলিদান করি। "I having gone home, and having brought *my* son, will offer him a sacrifice in your presence." এখন তুমি আমাকে ক্ষমা করিয়া আপন অংশ লও। "Now having pardoned me, take *your* share." ইহা বিবেচনা করিয়া কিঞ্চিৎ মাংস আপন শরীরহইতে ছেদন করিয়া শর্পাগ্রে ফেলিয়া দিলেন।

"Having considered this, he cut off some flesh from *his* body, and flung it before the serpent." The adjectives নিজ and আত্ম "own," may be substituted in every case for আপন.

a. From these examples the learner will easily acquire the rule for the application of আপন, which is always employed instead of the genitive case of the pronouns "I," "thou," and "he," etc., when these would be used in English, immediately with reference to the last nominative in the sentence, in such phrases as "he went to *his* house," where আপন is used when "his" means "his own," but তাহার would be used for *his*, if it meant "another man's" house.

41. The noun আপনি "self," is the equivalent of our "myself," "thyself," "himself," "herself," "ourselves," "yourselves," and "themselves." It is declinable like the rest of the pronouns: thus,

আপনি "Self," oblique modification আপনা.

	SING.	PLUR.
Nom.	আপনি self.	আপনারা selves.
Ac.	আপনাকে self.	আপনার্‌দিগ্‌কে selves.
Inst.	আপনাতে by *or* with self.	আপনার্‌দিগেতে by *or* with selves.
Dat.	আপনাকে to self.	আপনার্‌দিগ্‌কে to selves.
Ab.	আপনাতে from self.	আপনার্‌দিগেতে from selves.
Gen.	আপনার্‌ of self.	আপনার্‌দিগের্‌ of selves.
Loc.	আপনায়্‌ in self.	আপনার্‌দিগেতে in selves.

a. When আপনি "self," is employed, it is of course used nominatively, and not adjectively: thus, যদি অকস্মাৎ তোমার স্বামী আইসেন তবে তোমাকে আপনাতে একত্র করিবেন। "Should your lord return unexpectedly, he will keep you alone *with himself.*" আপনি "self," may immediately follow any of the personal pro-

nouns, for the purpose of giving emphasis to the action implied by the verb, as আমি আপনি তাহা করিলাম "I *myself* did that."

42. When great respect and deference are intended in speaking of another, or in addressing one who is present, the word আপনি is used, and will then mean "your," or "his honour;" "your," or "her ladyship;" or any similarly respectful form of address, according to the rank of the person who is intended to be designated. It of course governs the verb in the third person, should it be employed nominatively; but when used in the oblique cases, it is thus declined:

আপনি "Your honour," etc., oblique modification আপনকা.

	SING.	PLUR.
Nom.	আপনি your honour, etc.	আপন্‌কারা your honours.
Ac.	আপন্‌কাকে your honour, etc.	আপন্‌কার্‌দিগ্‌কে your, etc.

The remaining cases are declined like those of any other pronoun.

a. The learner cannot fail to have observed the similarity in the use of আপনি with the Latin *ipse,* in many of the foregoing remarks. A sort of continuative sense is given to words by repeating them, as সেই আপন২ মনে বিবেচনা করিলেন। "he reflected *a long time* in his mind."

Of the Relative

43. যিনি "who," is the corresponding relative of the pronoun তিনি "he," etc., and takes for its modified form যেনা.

	SING.	PLUR.
Nom.	যিনি who.	যেনারা who.
Ac.	যেনাকে whom.	যেনার্‌দিগ্‌কে whom.

The other cases are declined like those of তিনি.

The analogous relative of সেই "he," etc., is যে "who," "which," "what," oblique substitute যাহা.

	SING.	PLUR.
Nom.	যে who, which, what.	যাহারা who, etc.
Ac.	যাহাকে whom, etc.	যাহার্‌দিগ্‌কে whom, etc.

The other cases are declined like those of সেই.

a. Where great deference is intended to any one, the nasal may be inserted in the oblique substitute, which is then the corresponding relative of তাঁহা: thus, যেমন তৈল কণা জলের এক প্রদেশ স্পর্শ করামাত্রে অনেক জলকে ব্যাপে তেমনি যাঁহারা পুরুষসিংহ হন তাঁহারা এই পৃথিবীর যৎ কিঞ্চৎ অধিকার করিয়া অল্প কালে সকলি আক্রমণ করিতে পারেন। "Just as the most minute drop of oil can overspread the greatest extent of water, so he *who* is a hero, having acquired the smallest point of territory in this world, is able in a short space of time, to overrun every (neighbouring kingdom).

Of the Interrogatives.

44. The pronoun কে "who?" "which?" is employed for persons, and কি "what?" "which?" for things; but both কে and কি take কাহা for the oblique substitute, which may be contracted into কা, by the same analogy that তাহা becomes তা.

	SING.	PLUR.
Nom.	কে who? which?	কাহারা who? which?
Ac.	কাহাকে whom? which?	কাহার্‌দিগ্‌কে whom? which?

The remaining cases are declined after the same analogy as those of the other pronouns.

কি "Which?" "what?" oblique substitute কাহা.

NEUTER

	SING.	PLUR.
Nom.	কি which? what?	কাহারা which? what?
Ac.	কাহাকে which? what?	কাহারদিগ্‌কে which? what?

The remaining cases are declined like those of the other pronouns.

কোন্ "which?" "what?" as কোন্ ব্যক্তি "what man?" oblique substitutes কিস্. It has no plural.

Nom. কোন্ which? what?
Ac. কিস্‌কি which? what?

The remaining cases may be declined after the same analogy as the singular cases of other pronouns.

45. Under the head of pronominal adjectives may be classed কেহ "any one," oblique modification কাহা. But কোন and কিছু "any," "some," অন্য "other;" and নিজ, আত্ম, and আপন "own," which have been already alluded to, are all indeclinable without any modification or substitution.

a. যে is occasionally found repeated, to give an idea of repetition or multiplicity, and may be rendered by "whatsoever" or "every," as in the following passage: করুণা করিয়া বলে রাজা যুধিষ্ঠরে। যে যে কথা বলিল নারদ মুনি বড়ে॥ "King Yudhishṭhir, being moved even unto tears, repeated *every* word of Nārad, chief of sages. যে কেহ "whosoever," "every one," is similarly employed for persons, and takes as its oblique modification যে কাহা. কোন কেহ "any one," is used indefinitely, and takes as its oblique modification কোন কাহা. The Sanskrit pronouns তদ্ "that," এতদ্ "this," and যদ্ "what," are very frequently found in composition, as তদ্‌রূপ "that form," এতদ্‌রূপ "this form," যদদ্রব্য "what thing," "whatever."

SECTION III.

OF THE VERB.

46. The Bengālī verb is extremely simple and regular throughout the whole of its inflections. There is only one conjugation, consisting of nine tenses, and it is applicable to every verb in the language. There are two numbers, the singular and plural, which are very much confounded, the plural being very often made to agree with a singular noun or pronoun, and *vice versâ*. The singular number of the verb is generally employed with the plural of nouns and pronouns, denoting inferiors in rank, to mark more particularly the idea of such inferiority. Conversely, when honour or respect is intended, a noun or pronoun in the singular takes the verb in the plural. In consequence of these arbitrary customs, there is a good deal of irregularity in the use of the verbal terminations denoting the singular and plural numbers.

a. The rules relating to the employment of the singular or plural verb shall be more fully treated of in our section on the Syntax of the Language. The subject is here noticed merely that the student may not feel embarrassed in translating the various easy quotations hitherto given in this work.

47. The second person singular of the imperative, as the shortest and simplest member of the verb, is considered as the *root*. From this root are regularly formed two participles; thus, from the root কর্ "make thou," are formed

the present participle করিতে "making," by adding the termination *ite;* and also the past or conjunctive participle করিয়া "made" or "having made," by adding the termination *iyā* to the root. The whole of the nine tenses are derived either immediately from the root, or from one or other of the two forementioned participles, as will be seen in the following paradigm.

a. When the root ends in any vowel, except the inherent *ă,* or in a single consonant, in which case the inherent *ă* is never sounded, the terminations *ite* and *iyā* are added to it directly, as we have just seen. If, on the other hand, the root ends in a compound consonant, and consequently, by rule, with the inherent short *ă,* the latter is suppressed on receiving the additional terminations *ite* and *iyā* of the participles. It is a rule, however, that even when ending with a compound consonant, the second person singular of the imperative suppresses the inherent short *ă* in order to distinguish the same from the second person plural.

48. We shall now proceed to exemplify the conjugation of a Bengālī verb, briefly noticing the mode of forming each tense or part as we go along. We may observe in the mean time that the form in which the Bengālī verb is always found in the dictionary is that of a verbal noun, as করণ "a doing," rendered in English "to do," চলন "a moving," দেখন "a seeing," লেখন "a writing." This verbal noun is formed by adding the termination ন *ăn* to the root, except when the latter ends in র, and in a few other instances of Sanskrit formation, in which case the cerebral ণ *ăṇ* or *ṇă* is added. We shall select as our model the transitive verb করণ "making" or "doing." Observe, at the same time, that the first persons singular and plural are the same throughout.

PRINCIPAL PARTS.

Root কর্ "Do thou."

Present Participle করিতে "Doing."

Past or Conjunctive Participle করিয়া "Done" or "having done."

1st. *Present Indefinite Tense*, formed by adding to the root the terminations *i*, *is*, and *e* respectively, for the three persons singular; and *i*, *ă*, and *en*, for the plural: thus,

SING.	PLUR.
1. করি I do.	1. করি we do.
2. করিস্ thou dost.	2. কর you do.
3. করে he does.	3. করেন্ they do.

2nd. *Present Definite Tense*, formed by adding to the present participle the terminations *chhi*, *chhis*, *chhe*, for the singular; and *chhi*, *chhă*, *chhen*, for the plural: thus,

করিতেছি I am doing.	করিতেছি we are doing.
করিতেছিস্ thou art doing.	করিতেছ you are doing.
করিতেছে he is doing.	করিতেছেন্ they are doing.

3rd. *Past Indefinite Tense*, formed by adding to the root the terminations *ilām*, *ili*, *ilă* or *ilek*, for the singular; and *ilām*, *ilā*, *ilen*, for the plural: thus,

করিলাম্ I did.	করিলাম্ we did.
করিলি thou didst.	করিলা you did.
করিল or -এক্ he did.	করিলেন্ they did.

4th. *Imperfect Tense*, formed by adding to the present participle the terminations *chhilām*, *chhili*, *chhilă* or *chhilek*, for the singular; and *chhilām*, *chhilā*, *chhilen*, for the plural: thus,

SING.	PLUR.
করিতেছিলাম্ I was doing.	করিতেছিলাম্ we were doing.
করিতেছিলি thou wast doing.	করিতেছিলা you were doing.
করিতেছিল or -এক্ he was doing.	করিতেছিলেন্ they were doing.

5th. *Perfect Tense*, formed by adding to the past or conjunctive participle the terminations of the present definite: thus,

করিয়াছি I have done.	করিয়াছি we have done.
করিয়াছিস্ thou hast done.	করিয়াছ you have done.
করিয়াছে he has done.	করিয়াছেন্ they have done.

6th. *Pluperfect Tense*, formed by adding to the past participle the terminations of the imperfect tense: thus,

করিয়াছিলাম্ I had done.	করিয়াছিলাম্ we had done.
করিয়াছিলি thou hadst done.	করিয়াছিলা you had done.
করিয়াছিল or -এক্ he had done.	করিয়াছিলেন্ they had done.

7th. *Future Tense*, formed by adding to the root the terminations *ibă*, *ibi*, *ibe* or *ibek*, for the singular; and *ibă*, *ibā*, *iben*, for the plural: thus,

করিব I shall *or* will do.	করিব we shall *or* will do.
করিবি thou wilt do.	করিবা you will do.
করিবে or বেক্ he will do.	করিবেন্ they will do.

8th. *Conditional Tense*, formed by adding to the root the terminations *itām*, *iti* or *itis*, *ită*, for the singular; and *itām*, *itā*, *iten*, for the plural: thus,

করিতাম্ I did *or* would do.	করিতাম্ we did *or* would do.
করিতি or করিতিস্ thou wouldst do.	করিতা you did *or* would do.
করিত he did *or* would do.	করিতেন্ they did *or* would do.

9th. *Imperative Mood*, formed by adding to the root the terminations *i*, *is*, *uk*, for the singular; and *i*, *ă*, *ăhă* or *io* and *un*, for the plural: thus,

SING.	PLUR.
করি let me do.	করি let us do.
কর্ or করিস্ do thou.	কর, করহ, or করিও do ye.
করুক্ let him do.	করুন্ let them do.

The remaining parts of the verb are—1st. The *Infinitive*, করিতে "to do," or "make," which is the same as the present participle already described. 2nd. The *Verbal Noun*, করণ্ "the act of doing" (already mentioned), and করা "the doing," in an abstract sense. 3rd. The *Present Participle*, করিতে (already mentioned), and contracted করত "doing" or "making." 4th. The *Passive Participle*, হৃত "done," which is borrowed from the Sanskrit, and not reducible, like the other parts, to any general rule. 5th. The *Conjunctive Past Participle*, করি, করিয়া, করা, করে, "done," or "having done." 6th. The *Adverbial Participle*, করিলে "on doing," or "being done," formed by adding *ile* to the root. 7th. *The Gerund*, Nom. করিবা "doing;" Dat. করিবারে "to do," or "for the doing;" Gen. করিবার "of doing;" Loc. করিবারে "in doing."

49. As a further example, we here subjoin the verb হইতে *ha-ite*, "to be," or "to become," which is quite regular and, like our own verb "to be," is of frequent occurrence as an auxiliary. It will, at the same time, serve as a model for any verb formed from a root which ends in a vowel.

1st. *Indefinite.*

SING.	PLUR.
হই I am *or* become.	হই we are *or* become.
হইস্ thou art, etc.	হও you are, etc.
হয় he is, etc.	হন্ they are, etc.

2nd. *Present Definite.*

হইতেছি I am becoming.	হইতেছি we are becoming.
হইতেছিস্ thou art becoming.	হইতেছ you are becoming.
হইতেছে he is becoming.	হইতেছেন্ they are becoming.

3rd. *Simple Preterite.*

হইলাম্ I was *or* became.	হইলাম্ we were *or* became.
হইলি thou wast, etc.	হইলা you were, etc.
হইল or হইলেক he was, etc.	হইলেন্ they were, etc.

4th. *Imperfect.*

হইতেছিলাম্ I was becoming.	হইতেছিলাম্ we were becoming.
হইতেছিলি thou wast becoming.	হইতেছিলা you were becoming.
হইতেছিল or -এক্ he was becoming.	হইতেছিলেন্ they were becoming.

5th. *Perfect.*

হইয়াছি I have been, etc.	হইয়াছি we have been.
হইয়াছিস্ thou hast been.	হইয়াছ you have been.
হইয়াছে he has been.	হইয়াছেন্ they have been.

6th. *Pluperfect.*

হইয়াছিলাম্ I had been, etc.	হইয়াছিলাম্ we had been.
হইয়াছিলি thou hadst been.	হইয়াছিলা you had been.
হইয়াছিল or -এক্ he had been.	হইয়াছিলেন্ they had been.

7th. *Future.*

SING.	PLUR
হইব I shall be *or* become.	হইব we shall be.
হইবি thou shalt be.	হইবা you shall be.
হইবে or -এক্ he shall be.	হইবেন্ they shall be.

8th. *Conditional.*

হইতাম্ I would be.	হইতাম্ we would be.
হইতি or হইতিস্ thou wouldst be.	হইতা you would be.
হইত he would be.	হইতেন্ they would be.

9th. *Imperative.*

হই let me be *or* become.	হই let us be *or* become.
হও be thou, etc.	হও or হইও be ye, etc.
হউক্ or হোক্ let him be, etc.	হউন্ or হোন্ let them be, etc.

The remaining parts are—The *Infinitive*, হইতে "to be," or "to become." *Participle—Past*, হুত "been," "become." *Conjunctive*, হই, হইয়া "being," "having been," or "having become." *Adverbial*, হইলে "on being," or "becoming." *Gerund*, হইবা "being;" হইবারে "to," or "for being;" হইবার্ "of being;" হইবারে "in being." *Verbal Noun*, হওন or হওয়া "being," or "becoming."

Of Causal Verbs.

50. Any verb may be rendered causal by adding আ to the root, as কর্ "do," করা "cause to do." If the root end in আ originally, it is made causal by adding ওয়া *wā* (see § 9), as খা "eat," খাওয়া "cause to eat" (feed). All causal verbs are conjugated after the foregoing example; but for the sake of making the subject quite clear, the first

person of every tense of the verb করাইতে "to cause to do," or "cause to make," is subjoined: thus,

1st. *Present Indefinite*, করাই "I cause to do," etc.

2nd. *Present Definite*, করাইতেছি "I am causing to do," etc.

3rd. *Past Indefinite*, করাইলাম্ "I caused to do," etc.

4th. *Imperfect*, করাইতেছিলাম্ "I was causing to do," etc.

5th. *Perfect*, করাইয়াছি "I have caused to do," etc.

6th. *Pluperfect*, করাইয়াছিলাম্ "I had caused to do," etc.

7th. *Future*, করাইব "I shall *or* will cause to do," etc.

8th. *Conditional*, করাইতাম্ "I would cause to do," etc.

9th. *Imperative*, করাই "let me cause to do," etc.

The remaining parts are—1st. The *Infinitive*, করাইতে "to cause to do," or "make." 2nd. *Verbal Noun*, করাণ *karāṇă*, in which the inherent final *ă* is always to be sounded, "the act of causing to do." 3rd. *Present Participle*, করাইতে "causing to do." 4th. *Passive Participle*, করাণ "caused to be done." 5th. *Conjunctive Past Participle*, করাই, করাইয়া "having caused to do," or "to be done." 6th. *Adverbial*, করাইলে "on causing," or "being caused to do." 7th. *Gerund*, করাইবা "causing to do," করাইবারে "for causing to do," করাইবার্ "of causing to do," করাইবারে "in causing to do."

a. We may here remark that in all verbs whose root ends in আ, whether they be causals or not, the second person plural of the present and imperative is formed by adding ও to the root: thus করাও "you cause to do," or "cause you to do." The third person singular of the present indefinite tense is formed by adding য় to the root: thus, করায় "he causes to do." The same rule, as we may observe, applies to the verb হইতে *ha-ite*, "to be," whose root ends in the short *ă*.

51. The following alphabetical list of roots of the most common transitive and intransitive verbs will prove highly useful to the learner. They are therefore here given, partly for exercise in conjugating the verb, and partly for the purpose of being committed to memory. By subjoining ইতে to any of these roots, the infinitive may be formed; and the verbal nouns in অন্ and আ may be made by adding these last terminations to the root. In forming the verbal noun in আ with roots which end in a vowel, the termination ওয়া, and not আ, is subjoined to the root, to prevent a hiatus in the sound: thus হ্ "be," makes হওয়া "the being." Any root, as has been mentioned, may be made causal by subjoining আ to it. The last letter of every one of the following roots, if a consonant, is deprived of the inherent short *ă*, even when preceded by another consonant; thus the word অঙ্ক as a verbal root, denoting "mark thou," is sounded *ank*; but as a substantive, denoting "a mark," or in the second person plural, denoting "ye mark," or "mark ye," of the verb, it is sounded *ankă*.

অঙ্ক mark	আরাধ worship	কমা abate
অচ worship	আরোহ্ mount	কম্প tremble
অর্জ earn	আলাপ converse	কর্ do
অর্শ inherit	আলিঙ্গ embrace	কষ tighten
অর্হ deserve	আশ্বাস cheer	কহ say
আইস come	ইচ্ছ wish	কাট cut
আক্রম attack	উঠ arise	কাঁপ tremble
আছাড় dash	উড় fly	কামা earn, shave
আদর respect	উত্তর alight, arrive	কাশ cough
আন bring	উদ্গার belch	কিন buy
আমন্ত্র invite	উল্‌ট overset	কুট pound
আরম্ভ begin	কড়্‌কড়া thunder	ক্ষম pardon

ক্ষর ooze, drop
ক্ষাল wash, purify
ক্ষেপ cast, fling
খণ্ড break, efface
খা eat
খুল open
খেল sport
খোজ seek
খোয়া lose
গর্জ roar
গঠ, গড় } fashion
গণ count
গল melt
গা sing
ঘট elapse
ঘষ rub
ঘাম perspire
ঘুর revolve
ঘের surround
চড় mount
চমক start
চর graze
চল move
চাক, চাখ } taste
চাখা lap
চাট lick
চাপ compress
চাল remove
চাস plough
চাহ wish

চিন recognise
চিবা chew
চির tear
চু ooze, leak
চুক err
চুম্ব kiss
চেঁচা scream
চেতা make aware
চের split, rend
চোষ suck
ছল deceive
ছা cover, thatch
ছাড় quit
ছান knead
ছুট escape
ছোড় fire a gun
জন্ম produce
জর decay, digest
জান know
জালা light
জিজ্ঞাস ask
জিত win
জীয়া revive
জোটা yoke (cattle).
জোড় join
জোত till
জ্বল burn
ঝাড় brush off
ঝুল swing
ঝোঁক bend down
টাঁক stitch
টান pull

টুট snap, break
ডর fear
ডল grind
ডাক call, send for
ডুব drown
ঢাক cover
ঢাল pour
তাড় beat
তিষ্ঠ stay
তোষ gladden
তৌল weigh
ত্যজ abandon
থাক dwell
দর্শ see
দল tread on
দাহ্ burn
দে give
দেখ see
দোল swing
দোহ্ milk
দৌড় run
ধম্ক snub
ধর seize
ধার hold, keep
ধো wash
নাচ dance
নাম descend
নাশ destroy
পচ mature
পঠ read
পড় fall, read
পলা flee

পঁহুছ arrive
পা get
পাক ripen
পার be able
পাল nourish
পিছল slip
পুছ ask
পুঁত bury
পূজ worship
পূর fill
পি drink
পৌঁছ arrive
পোত bury
পোষ rear up
প্রছার put forth
প্রফুল্ল blossom
প্রবর্ত্ত engage (in any act)
প্রবেশ enter
প্রশংস praise
প্রহার beat
প্রক্ষাল wash, purify
প্রার্থ entreat
প্রের send
ফল bear fruit
ফির turn round
ফুঁক blow (as breath)
ফুক্‌রা bawl
ফুট burst, boil
ফুল swell
ফেল fling
বঞ্চ deceive
বড়্‌বড়া grumble
বদল change
বধ kill
বন্দ venerate
বন্ধ bind
বর্জ forsake
বর্ণ describe
বল tell
বস sit
বহ্ carry, blow, flow
বাঁচ survive
বাজ sound
বাঁধ bind
বার hinder
বাস like well
বাসা scent
বাহর return
বিগ্‌ড় spoil
বিচার investigate
বিছা strew
বিদার split
বিঁধ perforate
বিনাশ annihilate
বিয়া bring forth young
বিরোধ oppose
বিলম্ব delay
বিলাপ mourn
বিলাস delight
বিস্তার lay open
বিস্মর forget
বুঝ comprehend
বুড় drown
বুন weave, sow seed
বেচ sell
বেড় enclose
বেড়া pace up and down
বেধ bore
বৈস sit
বোধ perceive
বোন plant, sow
ব্যাপ overspread
ভজ worship
ভর be full
ভর্ৎস abuse
ভাঙ্গ break
ভাজ fry
ভাব think
ভিজ wet
ভুঞ্জ enjoy
ভুল forget
ভূষ be ornamented
ভ্রম roam
মজ sink
মর die
মল rub
মাঙ্গ beg
মান obey
মাপ measure
মার strike
মিট be effaced
মিল meet
মিশ mix

মোড় twist
যা go
যাচ beg
যোধ give battle
রঙ্গা colour
রচ compose
রহ্ remain
রক্ষ preserve
রাখ keep, put
রোক ward off, prevent
রোদ weep
রোপ plant
রোষ be enraged
ল take
লট্‌ক cling, hang
লড় fight
লাগ join, apply
লিখ write
লুকা conceal
লুট plunder
লেখ write
লেপ plaster, smear over
লোট tumble
লোপ obliterate
লোভা cause to covet
শাপ curse
শিখ learn
শুক dry
শুঙ্ঘ smell
শুন hear
শেয় sew
শোচ grieve
শোধ pay (a debt), correct(a writing)
সেক toast, warm
সড় rot
সন্তর্প gratify
সমর্প give in charge
সম্ভাষ converse
সহ্ endure
সাজ be in order
সেচ sprinkle, irrigate
স্পর্শ touch
হ be
হট fall back
হর seize
হাঁক bawl
হাঁপা pant
হার lose
হাস laugh
হিংস injure

Of Irregular Verbs.

52. There are but three verbs in Bengālī which are irregular, and that only in a very slight degree. 1. The verb দিতে "to give," makes দেন্ "they give," in the third person plural of the present indefinite, and দেওন্ in the verbal noun. 2. The verb আসিতে "to come" takes ই after its first syllable আ in the indefinite tense, and in the imperative, as আইসি "I come," etc.; and the simple preterite may be formed by adding its terminations either to আস্ or to আ, making either আসিলাম্ or আইলাস্ etc. 3. The verb যাইতে "to go," in the perfect and pluperfect tenses, formed, as we have already shown, from the conjunctive past participle, changes যাইয়া "having gone" into

গিয়া, as গিয়াছিলাম্ "I had gone," etc. But গিয়া and যাইয়া are both correct when the conjunctive past participle is used alone. The simple preterite and adverbial participle take গে instead of যা, as গেলাম্ "I went," গেলে "on being gone."

a. **In poetry the simple preterite and adverbial participle are very often contracted in such words as have a semi-vowel for their second consonant, as কৈলাম্ for করিলাম্, মৈলাম্ for মরিলাম্; so হৈলে for হইলে, etc. The expression না পারিতে "not to be able" is sometimes contracted to নারিতে, and then conjugated like a simple verb.**

Passive Voice.

53. The passive voice may be formed in two different ways in this language. The first is formed like our own, with the passive participle of a transitive verb, and the auxiliary হইতে "to be," as নষ্ট হইতে "to be killed." This form is peculiar to verbs of Sanskrit origin, which on such occasions borrow the regular passive participle of the latter language, which commonly ends in ত *ta* for the masculine and neuter, and তা *tā* for the feminine. The second or common Bengālī mode is by conjugating the verbal noun that ends in আ, such as করা "the doing," with the auxiliary যাইতে "to go." When this last form is used, it implies that the object attains the result of the action, that the noun implies, which is just the equivalent of what the other forms express; for when we say "he is killed by the man," we infer that "he is gone to the state of death by means of the man:" thus, ও কর্ত্রী ভাল মন্দ সকলের কথার দ্বারা জানা যায়। "O mistress! the good and bad qualities of all *go to discovery* by words, *i.e.*, are discovered by words."

a. There are two other ways of making a sort of passive voice, but not so common as the preceding forms. One is by conjugating the conjunctive past participle of the causal verb with হইতে "to become:" thus, আপন মুখ দিয়া চুষিয়া সকল বিষ উঠাইয়া হইল। "Having applied his mouth, and sucked, all the poison *was extracted.*" The other, which is apparently a Hindī idiom, is formed by simply using the transitive verb, and throwing the agent, or what ought to be the nominative case, into the instrumental form: thus, ব্যাঘ্রেতে মনুষ্য খাইয়াছে, "The man was devoured by the tiger, *or* the tiger devoured the man." In this example, it will be seen that the instrumental তে is used for the Hindī *ne*; and in the latter tongue the expression would be, "*Bāgh ne manush ko khāyā hai.*"

b. The verb খাইতে "to eat," and metaphorically "to suffer," is very frequently employed with a noun expressive of some affliction to form the passive, as দুঃখ খাইতে "to suffer pain," *i.e.*, "to be pained."

c. When the verb পাইতে "to get" is conjugated with an infinitive or past participle, they may together be considered as forming a sort of passive, as পীড়াতে নষ্ট পাইবা "you *will be destroyed* by grief."

54. The first or indefinite tense of each of the two modes of forming the passive is here given; and all the other tenses may be conjugated after the same analogy.

First or Sanskrit Form of the Passive Present Indefinite.

ঋত হই I am made.	ঋত হই we are made.
ঋত হইস্ thou art made.	ঋত হও you are made.
ঋত হয় he is made.	ঋত হন্ they are made.

The other tenses are to be conjugated by subjoining the remaining tenses of হইতে "to become," to ঋত "made," or any other passive participle.

Second or Idiomatic Form of the Present Indefinite.

করা যাই I am made.	করা যাই we are made.
করা যাইস্ thou art made.	করা যাও you are made.
করা যায় he is made.	করা যান্ they are made.

a. The other tenses are to be formed by subjoining the remaining tenses of যাইতে "to go," to করা "the doing," or any similar verbal noun. The two other forms of the passive, alluded to in § 51, *a*, require no further notice here; a reference to what we have already stated will be sufficient to make them completely understood.

55. As the past and passive participles are not formed according to the rules of Bengālī grammar, but are borrowed almost at pleasure from the Sanskrit, it has been thought that a selection of those in most common use may be of service to the learner, and they are here accordingly subjoined in alphabetical order.

Past and Passive Participles.

অঙ্কিত marked, superscribed	আকাঙ্ক্ষিত desirous
অনুরক্ত attached to	আগত approached, come
অপ্রসন্ন not favourable, not propitious, unpropitious	আপ্ত obtained
	আমোদিত rejoiced, delighted
অপ্রস্তুত not prepared, taken by surprise	আর্ত্ত pained, afflicted
	আসক্ত attached, addicted
অবগত known, understood	আহ্লাদিত pleased, elated
অবনত bent down, prostrate	ইষ্ট wished, desired
অবশিষ্ট remained, left	উক্ত said, spoken
অশক্ত not able, unable	উৎপন্ন produced, arisen
অশিষ্ট not polished, clownish	উদ্বিগ্ন dejected, sad, vexed
অশ্রান্ত not fatigued, laborious	উন্মত্ত crazy, crazed

উপদিষ্ট instructed, initiated
উপনীত arrived, alighted
উপবিষ্ট entered, seated
উপযুক্ত fitted to, proper
উপস্থিত arrived, at hand
উপার্জিত earned, acquired
কৃত made, done
কোপিত enraged, incensed
ক্রীত purchased, bought
ক্রুদ্ধ angered, angry
ক্লান্ত fatigued
ক্লিষ্ট wearied, harassed
ক্ষত wounded, cut
ক্ষান্ত pacified
ক্ষিপ্ত (over-)thrown, frantic
ক্ষীণ wasted
খচিত composed, fashioned
গত gone, elapsed
গীত sung, chaunted
গ্রস্ত seized, devoured
ছিন্ন cut off, divided, severed
জাত born
জিজ্ঞাসিত asked, inquired of
জিত conquered, vanquished
জ্ঞাত known
তুষ্ট pleased
ত্যক্ত abandoned, forsaken
দত্ত given
দুঃখিত pained
দুষ্ট spoiled, corrupted
দৃষ্ট seen
নদ্ধ tied, begirt
নষ্ট destroyed, perished
নিদ্রিত sleepy, drowsy
নিযুক্ত fixed in, appointed
নির্গত gone out, issued
নির্বাণ blown out
নির্মিত formed, constructed
নীত conducted
পক্ক cooked; ripe
পণ্ডিত learned
পতিত fallen
পরাজিত overcome
প্রকাশিত manifested
প্রফুল্ল blossomed; elated
প্রবিষ্ট entered
প্রসন্ন pleased; favourable
বদ্ধ bound; set
বিকসিত blown (as a flower), expanded
বিখ্যাত renowned
বিদীর্ণ split, rent, torn
বিরক্ত estranged, alienated
বিশিষ্ট distinguished
বিস্তারিত spread out, detailed
বিস্মিত surprised, astonished
বুদ্ধ known, comprehended
বৃদ্ধ increased, enlarged
বেষ্টিত surrounded
ব্যথিত pained
ব্যস্ত agitated
ভক্ষিত eaten
ভাবিত thoughtful, melancholy
ভিন্ন divided, broken off

ভীত terrified, frightened
ভুক্ত eaten
ভূত become
ভূষিত adorned (with jewels)
ভ্রষ্ট fallen, strayed
মত conceived
মত্ত drunk
মুক্ত liberated
মুগ্ধ deprived of reason
মৃত dead
যুদ্ধ fought
রহিত deprived of, void
রুদ্ধ hindered, confined
লজ্জিত ashamed
শক্ত able
শান্ত quieted, placid
শিষ্ট polished, polite
শুষ্ক dried, dry
শ্রান্ত tired
শ্রুত heard
সংযুক্ত joined together
সন্তুষ্ট pleased, delighted
সমর্পিত given in charge to
সম্মত agreed to, approved of
সিদ্ধ accomplished
স্থত brought forth
স্থপ্ত slept
সৃষ্ট created
স্নাত bathed
স্থাপিত fixed, settled, placed
স্থিত remained
স্বীকৃত assented to
স্মৃত remembered
হত destroyed, slain, killed
হুত offered (as an oblation)
হৃষ্ট pleased, elated

Of Impersonal Verbs.

56. The impersonal voice implies the natural and spontaneous occurrence of anything, or the necessity of the performance of any act. It is either inflected like the passive voice, but only in the third person, or it is made by conjugating any infinitive with the verb হইতে "to be," in the third person, as in the following example: এখন আর কোন উপায় করিতে হবে। "It will now *be proper to put in force* some other stratagem." When the ordinary operations of nature are to be described, the neuter or passive verb is employed as an impersonal; but only in the third person. When the moral necessity of an act is to be described, the infinitive of an act to be done is employed, as the gerund is

in Latin, being in general preceded by the noun or pronoun in the dative case, of the person who is influenced to do the act; and the auxiliary verb is always in the third person: thus,

Indefinite.

আমাকে যাইতে হয় it is necessary for me to go.
তোমাকে যাইতে হয় it is necessary for thee to go.
তাহাকে যাইতে হয় it is necessary for him (*or* her) to go.

আমার্‌দিগ্‌কে যাইতে হয় it is necessary for us to go.
তোমার্‌দিগ্‌কে যাইতে হয় it is necessary for you to go.
তাহার্‌দিগ্‌কে যাইতে হয় it is necessary for them to go.

Preterite.

আমাকে যাইতে হইল it was necessary for me to go.
তোমাকে যাইতে হইল it was necessary for thee to go.
তাহাকে যাইতে হইল it was necessary for him to go.

আমার্‌দিগ্‌কে যাইতে হইল it was necessary for us to go.
তোমার্‌দিগ্‌কে যাইতে হইল it was necessary for you to go.
তাহার্‌দিগ্‌কে যাইতে হইল it was necessary for them to go.

Pluperfect.

আমাকে যাইতে হইয়াছিল it had been necessary for me to go.
তোমাকে যাইতে হইয়াছিল it had been necessary for thee to go.
তাহাকে যাইতে হইয়াছিল it had been necessary for him to go.

আমার্‌দিগ্‌কে যাইতে হইয়াছিল it had been necessary for us, etc.
তোমার্‌দিগ্‌কে যাইতে হইয়াছিল it had been necessary for you, etc.
তাহার্‌দিগ্‌কে যাইতে হইয়াছিল it had been necessary for them, etc.

Future.

আমাকে যাইতে হইবে it will be necessary for me to go.
তোমাকে যাইতে হইবে it will be necessary for thee to go.
তাহাকে যাইতে হইবে it will be necessary for him to go.

আমার্‌দিগ্‌কে যাইতে হইবে it will be necessary for us to go.
তোমার্‌দিগ্‌কে যাইতে হইবে it will be necessary for you to go.
তাহার্‌দিগ্‌কে যাইতে হইবে it will be necessary for them to go.

57. The conjunctive past participle may be conjugated with the auxiliary verb থাকিতে "to remain," throughout every tense, to imply the probable occurrence of any event; and preceded by the sign যদি "if," of the conditional, it will form a compound subjunctive mood: thus,

Indefinite.

মরিয়া থাকি I die.	মরিয়া থাকি we die.
মরিয়া থাকিস্‌ thou diest.	মরিয়া থাক you die.
মরিয়া থাকে he dies.	মরিয়া থাকেন they die.

The other tenses of this compound verb are conjugated like any of the preceding examples: thus, পরে সেই স্ত্রী মনে করিলেক যে তোতা মরিয়া থাকিবেক। "The woman then thought in her own mind, 'the parrot *will* (most probably) *be dead.*'"

58. The verb দিতে "to give" is very frequently used after a conjunctive past participle, and seems to add nothing to the sense of the simple verb in the same tense thus, অত এব আমি আপন স্বামির সহগামিনী হইব চিতাদি সংযোগ করিয়া দিতে আজ্ঞা হউক। "For this reason I will accompany my husband (to heaven); let therefore an order be issued *to prepare* the funeral pile," etc.

Indefinite.

করিয়া দি I make.	করিয়া দি we make.
করিয়া দিস্ thou makest.	করিয়া দেও or দেহ you make.
করিয়া দে he makes.	করিয়া দেন্ they make.

a. The other tenses of this compound verb are to be conjugated with the remaining tenses of দিতে "to give," as দিতেছি "I am giving," দিলাম্ "I gave," দিতেছিলাম্ "I was giving," দিয়াছি "I have given," দিয়াছিলাম্ "I had given," দিব "I will give," দিতাম্ "I did *or* would give."

b. When the verb যাইতে is conjugated with the conjunctive past participle, the compound verb has very much the same force as an English verb followed by the words "off," or "away," as লইয়া যাও "carry off," in the foregoing passage, and in লয়ে গিয়া in the following one: কিন্তু তুমি আমাকে রাজার নিকট লইয়া গিয়া আমার বিদ্যার পরিচয় দেও। "But do you, *having carried* me *away* into the King's presence, try my medical skill."

c. The verb ফেলিতে "to fling," "cast," is sometimes conjugated with the conjunctive past participle of an active verb, to express that an act has been done thoroughly, as করিয়া ফেলি "I do (it) thoroughly." This auxiliary may be used throughout all the tenses. Similar to the analogy of the foregoing examples, many other verbs, such as রাখিতে "to keep," etc., may be employed as auxiliaries to conjugate the conjunctive past participles of verbs.

Of the Negative Verb.

59. Any verb may be made to express negation by subjoining না "not" to it, as করিলাম্ না "I did *not* make." When নাই, or নাহি instead of না, is subjoined to the indefinite tense, it gives it the sense of any past tense, according as the context requires: thus, যাবৎ এই পুষ্পগুচ্ছ নবীন

থাকিবে তাবৎ তুমি নিশ্চয় জানিবা আমি সাধ্বী আছি কোন মতে ভ্রষ্টা হই নাহি। "As long as this nosegay shall remain fresh, so long you may be certain that I am pure; in no way *shall I have* fallen (from virtue)."

The negative ন is very frequently inflected in the indefinite tense like a verb, to express the same sense as হইতে "to be," when followed by the negative না: thus, যদ্যপি আমি বন্ধুর নিকটে গমন করিতে পারি তথাপি তুমি বিদায় না করিলে আমার গমন পরামর্শ নহে। "Even though I may be able to visit my lover, yet without your consent *it is not* proper for me to go."

Indefinite.

নয়ি, নাই, or নহি I am not.	নয়ি, নাই, or নহি we are not.
নয়িস্ or নহিস্ thou art not.	নও নহ you are not.
নয়, নহে, or নাহে he is not.	নন্ নহেন্ they are not.

Of the Defective Auxiliary.

60. The present definite, the imperfect, the perfect, and the pluperfect are conjugated, as we have seen, by means of an inseparable auxiliary. This auxiliary is a corruption of the Sanskrit root অস্ "to be," into আছ্, and is very commonly used as a descriptive verb. There are but two tenses to this auxiliary, the indefinite and the simple preterite, each of which takes the terminations laid down for those tenses in § 46.

Present Indefinite.

আছি I am.	আছি we are.
আছিস্ thou art.	আছ you are.
আছে he is.	আছেন্ they are.

Past Indefinite.

আছিলাম্ I was.	আছিলাম্ we were.
আছিলি thou wast.	আছিলা you were.
আছিল he was.	আছিলেন they were.

Following the same analogy, the particle বট "truly," "indeed," is inflected, and agrees as a verb with the agent. এখন আমি প্রিয়তমের সন্নিধানে যাইয়া প্রথম তাহার বুদ্ধি বিবেচনা করি তিনি বুদ্ধিমান বটেন কি না। "I am now going to my best beloved, and shall first try his understanding, whether he *is truly* clever or not."

Indefinite.

বটি I am indeed.	বটি we are indeed.
বটিস্ thou art indeed.	বট you are indeed.
বটে he is indeed.	বটেন্ they are indeed.

SECTION IV.

OF PARTICLES AND NUMERALS.

61. Under the term *Particles* we include Adverbs, Prepositions, Conjunctions, and Interjections, each of which we shall here briefly describe in their order.

OF ADVERBS.

62. The adverbs form by far the most numerous class of the particles. They may be conveniently arranged under three heads, viz., first, those relating to *time;* second, those relating to *place;* and lastly, those denoting *quality*, *manner*, etc.

63. *Adverbs of Time.*—These are expressed by a word denoting time, either in the nominative or in the locative case, but more frequently in the latter. It would be quite superfluous here to give a long list of adverbs in general, as they belong more to the Dictionary or Vocabulary than to the Grammar. The following are of frequent occurrence:

অদ্য to-day	কদাচ, কদাচিৎ, কোন, কালে at any time, some time
ইতোমধ্যে in the meantime	যাবৎ as long as, whilst
এখন, এবে now	তাবৎ so long, that long
কাল, কল্য yesterday, to-morrow	তৎকালে at that time
কখন্ when? কখন, কখনো ever	দিনিং daily, day after day
যখন, যবে when	নিত্য constantly
তখন, তবে then	

পশ্চাৎ after, afterwards
পরে, তৎপরে, তারপর, উত্তরে, afterwards, hereafter
প্রত্যূষে, ভোরে early in the morning
পরশু, পরশ্ব the day before yesterday, *or* the day after to-morrow
তরশু, তরশ্ব two days ago, *or* two days hence
পুনর্ব্বার, পুনরায়, পুনরপি, আরবার again
পূর্ব্বে, অগ্রে, আগে before (in time *or* place).
রাত্রি at night
সকালে, প্রভাতে in the morning
সায়ংকালে, বৈকালে in the evening
সদা, সদাকাল always

a. Many adverbs of time are formed by annexing ক্ষণ "a moment," বার and কাল etc., "time," or their locative forms ক্ষণে, বারে, কালে, etc., কালীন and বেলা. The words ক্ষণ and কাল are affixed to এত, অত, কত, তত, যত and সর্ব্ব, and to several other words. ক্ষণে is added to the above words, as also to এ, এই, ঐ, প্রতি, to some adjectives, and (in poetry) sometimes to কোন্? কোন, যে, যেই, সে and সেই. বার and বারে is added to the above words and to numerals. And কালে is annexed to many nouns, and also to the particles অ, স, বি or বৈ, and to the above words except numerals. Sometimes the names of day, night, week, month, year or any other portion of time, are, in their nominative or locative form, added to the preceding words, to form adverbs of time, in the same manner as in English, as ঐ-দিন "to-day," সেই-রাত্রি "that night," এই-সময় "now," "at this time," etc.

b. The difference between ক্ষণ or ক্ষণে and কাল or কালে in such composition is, that ক্ষণ or ক্ষণে signifies a time limited to that portion of *one day* or *night* which its preceding word may express; whereas কাল or কালে conveys the idea of *a long time* (generally) beyond a day or night. The following examples will illustrate what we have just stated: এ-ক্ষণে "now," এই-ক্ষণে "instantly," "at this moment," এত-ক্ষণ "by this time," "till now," এত-ক্ষণে "now," "at *or* by this (long) time," অত-ক্ষণ "so long,"

অত-ক্ষণে "by that time," কত-ক্ষণ "how long?" কত-ক্ষণে "at *or* by what time?" যত-ক্ষণ "as long as," যত-ক্ষণে "by which time," তত-ক্ষণ "so long," তত-ক্ষণে "by that time," যেই-ক্ষণে "the moment when," সেই-ক্ষণে "immediately," "instantly." এই-কালে "at this time," ঐ-কালে "at that time," এত-কাল "so long (time)," এত-কালে "after so long a time," অত-কাল "so long," অত-কালে "by that (long) time," কত-কাল "how long?" কত-কালে "by *or* after what long time?" যত-কাল "as long as," যত-কালে "at *or* by whatever (long) time," যে-কালে, যেই-কালে "at which time," "when," সেই-কালে "at that time," সদা-কাল, সর্ব্ব-কাল, সর্ব্ব-কালে "always," "at all times," চির-কাল "long time," "ever," প্রাতঃ-কালে "in the morning *or* morning-time," সন্ধ্যা-কালে, সায়ং-কালে "in the evening *or* evening-time." এ-বার, এই-বার "this time *or* year," যে-বার সে-বার, ও-বার "that time *or* year." সেই-বার, ঐ-বার "that *very* time *or* year." এত-বার, তত-বার, অত-বার "so often," "so many times," কত-বার "how many times?" "how often?" যত-বার "as many times as," "as often as," তত-বার "so many times." এক-বার "once," দুই-বার "twice," and so on.

c. The difference in signification between the nominative form of a name of time and the locative form of the same when compounded, in the adverbial sense, with another word, is the same as in English, as তিনি সে ঔষধি তিন বার খাইয়াছেন "he has *three times* taken that medicine." তিনি সে ঔষধি তিন বারে খাইয়াছেন "he has taken that (quantity of) medicine *in three times.*"

d. কালীন is an adjective in Sanskrit, but in Bengālī it is generally used in composition with the verbal nouns in ণ or ন, with Sanskrit verbal nouns, with তৎ and যৎ, and sometimes (though inelegantly) with সে, সেই, and ঐ, and is taken in the meaning of কালে, the locative of কাল "time." The word বেলা, in the locative or adverbial sense, is used after the genitive form of the words ভোর, সন্ধ্যা or সাঁঝ, রাত্রি or রাত্, and of the gerunds in বা, and after the words এই, ঐ, বিহান, ভোর, সন্ধ্যা, বিকাল or বৈকাল, সকাল, দুপর (from দুইপ্রহর), এ, ও, এত, অত, তত, কোন্, কত, and যত. When used alone or preceded by one of the last ten

words, it means a "day time;" and in all other instances it gives the idea of that time which may be specified by its preceding word, as ভোর-বেলা, ভোরের-বেলা "early in the morning," রাতের-বেলা "in *or* during the night time," বিহান-বেলা, সকাল-বেলা "in the morning," দুপর-বেলা, "at noon," এত-বেলা "by this time (of the day)," এত-বেলা, অত-বেলা, তত-বেলা "so long (time of the day)," তত-বেলা "by that time," যত-বেলা "as long as," কোন্-বেলা "at which of the two parts of the day (*i.e.* forenoon or afternoon)?" কত-বেলা "how long (of the day)?" কাল is sometimes used after ক্ষণ, and after মুহূর্ত, দণ্ড, প্রহর, দিন, সপ্তাহ, মাস and বৎসর generally preceded by a numeral: ক্ষণ-কাল থাক "stay for a short time."

64. *Adverbs of Place.*—These, like adverbs of time, are expressed by any word denoting locality, generally in the locative case, but sometimes in the nominative form. The following list will serve as an example: viz.

এখানে, এথায় here	বাহিরে without
ওখানে, ওথায় there (in sight)	পিছে, পশ্চাতে behind
সেখানে, সেথায় there	অগ্রে before
কোথা, কোথায় where?	উচ্চে, উপরে above
কোথাহইতে whence?	নীচে down, below
যথায়, যেথায় where	দূরে afar off
তথাহইতে thence	সম্মুখে before
চতুর্দিগে on all four sides	সাক্ষাতে in the presence of
ভিতরে within	হেতা, হেন hither

a. The word স্থানে *sthāne* or ত্র *tra* are also used to form adverbs of place, as *e sthāne*, "here," "in this place;" *o sthāne*, "there," "in that place" (when in sight); *je sthāne*, "wherever," "in what place" (relatively); *kon sthāne*, "where?" "in what place?" (interrogatively); *konŏ sthāne*, "in any place," "any-

where;" সর্ব্বত্র "everywhere," অন্যত্র "in or to another place." A number of adverbs of time and place admit of a possessive case, and also of an ablative case, as অদ্যকার "of to-day," এখানকার "of this place," দূরহইতে "from afar."

65. *Adverbs of Manner or Quality.*

অতি, অতিশয়, অত্যন্ত very
অকস্মাৎ unexpectedly
এমন thus, in this way
যেমন as
তেমন so, in the same way
কেমন how?
কিছু a little
বিস্তর much
ক্রমেং by degrees
অনুক্রমে successively
ভাল well
বিলক্ষণে finely
প্রায় almost
মন্দ slowly, badly
কেন why?
হেন so
দৈবে, দৈবাৎ providentially
পরস্পর mutually
পরম্পরা successively, one after another
নিরর্থ, নিরর্থক to no purpose
ব্যর্থ, বৃথা in vain
পৃথক্ separately
মিথ্যা falsely
সত্য truly
মৌন, তূষ্ণী silently
শীঘ্র, ত্বরিত, দ্রুত, সত্বর, অবিলম্বে, ঝটিতি, আশু quickly
সুতরাং consequently, of course

a. The words মতে, রূপে, তঃ and থা are added to form adverbs of manner, as এমত "thus," কোন মতে "in any way *or* manner," বলবৎ রূপে "powerfully," যত্নতঃ "diligently," সর্ব্বথা "in all respects." ই is an emphatic particle, as সেস্থানেই "in that very place," সেমতেই "in that very manner." Adverbs formed from adjectives especially append রূপে or মতে to them, as সুন্দর "beautiful," সুন্দররূপে "beautifully," literally, "in a beautiful manner."

b. The words ending in মত and মন may have the adverbial affix করিয়া added to them, as কেমন-করিয়া "how?" "in what manner?" literally "in what manner having acted." The words

ending in মন are more common than those in মত. The adverbs beginning with কি or কে do not always convey the idea of interrogation. When in a sentence, not interrogative, কেমন is doubled and uttered in a suppressed tone, it, though indirectly, means "not good," as এটা কেমন২ বোধ হচ্ছে "this one seems *not* to be *good*." The two words যেমন and তেমন together are taken for an adjective signifying "common," "vulgar," as সে এক জন যেমন-তেমন লোক নয় "he is not a common or every-day person." Some adverbs are formed by adding to some substantives the word ক্রমে, which in this case is sometimes translated by the preposition "by *or* according to," and sometimes by "ly," as in the above examples.

c. Besides what we have stated, there are several other ways of forming adverbs of manner, of which the following are common. 1. By adding পূর্ব্বক or পুরঃসর to substantives, as বিনয় "humility," বিনয়-পূর্ব্বক "humbly;" সম্মান "respect," সম্মান-পুরঃসর "respectfully." 2. By adding রূপে (the locative of রূপ "manner") to adjectives and adjective pronouns, as মন্দ "bad," মন্দ-রূপে "badly;" এ "this," এ-রূপে "in this manner," "so." Sometimes after adjectives and adjective pronouns রূপ is used as রূপে; with this difference, however, that when রূপ is annexed to an adjective, the compound word is generally an adverb, and when annexed to an adjective pronoun, it (রূপ) serves rather an adjectival termination, as তাঁহার যে বিষয় আছে তাহাতে ভাল-রূপ (*i.e.* ভাল রূপে) চলিতে পারে "Whatever business he has, therein he is able to proceed in an excellent manner," এ-রূপ মনুষ্য "*such* a man." Sometimes প্রকারে and প্রকার are used instead of রূপে and রূপ after the words এ, ও, সে, যে, কি, কেমন, কোন and কোন্, as আমি সেখানে কি-প্রকারে or কি-রূপে যাইতে পারি "how can I go there?" রূপে, পূর্ব্বক and পুরঃসর in most instances, and করিয়া in some, correspond with the English adverbial termination *ly*, as সুন্দর-রূপে "beautiful*ly*," বিনয় পূর্ব্বক or পুরঃসর "humb*ly*," মন্দ-করিয়া "bad*ly*." When পূর্ব্বক is compounded with verbal nouns in ন or ণ, or with any other Sanskrit verbal noun,

then the compound words are commonly taken in the same sense as the conjunctive participle of the respective verbs: for example, গমন পূর্ব্বক is equivalent to গমন করিয়া "having gone," সংগ্রহ পূর্ব্বক = সংগ্রহ করিয়া "having collected," হওন পূর্ব্বক = হইয়া "having been *or* become."

d. Many of the adverbs are repeated twice, partly to add the idea of plurality to their meaning, and partly to convey a different signification. In repeating an adverb composed of an adjective pronoun and রূপে, প্রকারে or a like word, only the principal word (*i.e.* the first member of it) is doubled, as এই রূপে "in this manner," এই এই রূপে "in these various ways." The other adverbs ending in রূপে, etc. are not found in their duplicated forms. Of the adverbs in করিয়া, only that which is formed by prefixing যেমন, তেমন or এমন to করিয়া, is doubled by repeating the first member, as যেমন-যেমন-করিয়া. The adverbs formed by affixing তঃ (তস্) or পূর্ব্বক are not used in their duplicated form. The Persian word হাজার "a thousand," is often idiomatically used as an adverb signifying "in the utmost degree, *or* a great many times." But it is to be observed that হাজার is used in the first clause of a sentence, the next clause of which is commenced with তবু "yet," and generally ended in a negative verb, as বককে হাজার পড়াও তবু শুকের মত পড়ে না। দুষ্কর্ম্মকে হাজার গোপন কর তবু গুপ্ত থাকে না। "Teach a heron a thousand (*i.e.*, ever so many) times, yet he will not repeat like a parrot. Hide an evil action ever so much, still it will not remain concealed."

OF PREPOSITIONS.

66. The part of speech which we call a preposition does not, strictly speaking, exist in the Bengālī language. It is true there are several prefixes corresponding to the prepositions of the Greek and Latin, but then they are all purely Sanskrit, and used in composition with other words, but not prefixed separately to substantives and pronouns,

and governing certain cases, as in the two former tongues; hence we may call them *inseparable prepositions.* They are chiefly used in composition with simple verbs, verbal and some other nouns, to form the compound or derivative words which constitute the bulk of the Sanskrit language, and consequently of those also of which Sanskrit is the parent. The words thus compounded sometimes retain the meaning of the original, or more frequently have the sense of their component elements, but in many instances they express significations which widely depart from those which they might be expected from their composition to convey. The full explanation of them is the province of a Dictionary or Vocabulary. All that can be attempted here is to hint briefly: 1. The principal purport of each preposition, or the idea which it most frequently gives or adds to the signification of the word to which it is prefixed. 2. The equivalents by which it is usually translated into English and the classical languages. 3. Its exemplifications by words compounded of one or more of these prepositions, and of frequent occurrence in Bengālī, as in the following alphabetical list.

অতি *beyond, excess,* as অতিক্রম "transgression," অতিরিক্ত or অত্যন্ত "superabounding," "excessive."

অধি *over, possession,* as অধিকার "possession," অধিপ, অধিষ্ঠাতা "a king *or* ruler," অধিগত "come at," "known," "acquired."

অনু *after, sequence, imitation,* as অনুচর "a follower," অনুকারী "an imitator," অনুতাপ "repentance," অনুমতি "permission."

অন্তর্ or অন্তঃ *within, centricity,* as অন্তঃকরণ "the heart," অন্তর্যামী "the heart-searcher," অন্তরঙ্গ "a relative."

অপ *taking away, privation, badness,* as অপরাধ "defect," "sin," অপবাদ "detraction," "accusation," অপমান "disgrace." This preposition is identified with the Greek ἀπὸ, the Latin and German *ab,* and the English *off.*

অপি *to, addition, exceeding,* as অপিচ "moreover," (literally "and in addition"), অপিধান "a covering," অপিনদ্ধ "covered with armour."

অভি *towards, tendency to, superiority in place,* etc., as অভিগম "approach to," অভিমুখ "facing," অভিমান "self-esteem," "pride."

অব *down, degradation;* Latin, *de, dis, ex,* as অবকৃষ্ট "deteriorated," "bad," অবতার "incarnation" (literally "coming down"), অবহেলা "disrespect."

আ *unto, extent, limit,* as আধার "a receiver," আকর্ষণ "attracting," আসমুদ্র "unto *or* as far as the sea." The Greek grammarians have something similar, called the *α intensivum.*

উৎ *up, elevation, excellence,* as উৎপত্তি "production," উৎকৃষ্ট "excellent," উন্নতি "elevation," উদ্যোগ "industry."

উপ *near, secondary state,* hence *inferiority,* as উপদ্বীপ "a small island," উপপথ "a bye-way," উপপতি "a paramour." It is identified with the Greek ὑπό, and the Latin *sub.*

দুর *hard, difficult, deterioration,* as দুরাচার "wicked," দুঃখ "trouble," দুর্গম "hardly passable," দুষ্কর "hard to be done." It is identified with the Greek δυς, the Latin *dis,* and the Gaelic *do.* দুঃ *duh,* দুশ্ *dush,* দুষ্ *dush,* দুস্ *dus,* are forms which it must assume according to the consonant with which the word to which it is prefixed may begin, as we shall hereafter explain.

নি *down, entireness,* as নিপাত "a fall," "death," নিবারণ "entire prohibition," নিবৃত্ত "ceased," নিবিষ্ট "entirely engaged in."

নির্ *out, freedom,* as নিরাকার "without form," নিঃসৃত "gone out," নির্দোষ "faultless," নিশ্চিন্ত "thoughtless."

পরা *back, re-action,* as পরাক্রম "opposing power," পরাজয় "defeat," পরাবর্ত্তন "return," পরামর্শ "advice," "caution." It is identified with the Greek παρὰ.

পরি *round, completeness,* as পরিপূর্ণ "quite full," পরিধি "circumference," পরিশ্রান্ত "tired out," "completely wearied." It is identified with the Greek περι.

প্র *forth, progression,* as প্রকাশ "display," প্রস্থান "march," প্রতাপ "majesty," প্রণয় "affection," "acquaintance." It is identified with the Greek πρὸ, the Latin *pro* and *prae,* and the English *for* or *fore.*

প্রতি *re, reiteration,* as প্রতিধ্বনি "echo," প্রত্যুত্তর "reply," প্রতিমা "a reflection," or "image," প্রতিফল "retribution."

বি *in, un, mis, vicissitude,* as বিক্রয় "barter," বিপদ "misfortune," বিকৃত "undone," "altered," বিপর্য্যয় "inversion."

সম or সং *with, conjunction,* as সংগম "association," সংযোগ "union," সন্তান "offspring," সম্পত্তি "wealth." It is identified with the Greek συν and the Latin *cum* or *con.*

সু *well, excellence,* as সুমতি "well disposed," সুলভ "easily obtained, সুখ্যাতি "fame," "good report," সুসমাচার "good news." It is identified with the Greek ευ and the Gaelic *so.*

a. The following prefixes, viz., অ *ă,* কু *ku,* স *să,* and রিনা *binā,* though not strictly prepositions of the same kind as the preceding, may, for the sake of reference, be here inserted as well as anywhere else. অ is equivalent to the English negative *not,* or to the particles *in, un, dis,* and *less,* and sometimes to *without* and *not,* as অবিচার "*in*justice," অযথার্থ "*un*just," অসম্ভ্রম "*dis*honour," অপুত্রক "child*less*," অসার "*without* substance," অনষ্ট "*not* destroyed," "*not* spoiled." Prefixed to a word, which is the name of anything, it will convey the sense of deprivation, as

অকলঙ্ক "*not* (having) a stain," "*without* stain." Added to an epithet, it marks deterioration, as অকবি "*not* a poet," "a *bad* poet." Put before any noun which implies the result of an action, it reverses the sense, as অকল্পনা "*not* a contrivance," "*improper* contrivance." It is identified with the Greek α *alpha, privitivum.* অন্ *ăn*: the same as the last, but only prefixed to words beginning with a vowel, to prevent the hiatus in sound attending the concurrence of two vowels, as অনাগত "*not* arrived," from আগত "arrived." This form is identified with the Greek αν, the Latin *in*, and the English *un.*

The word কু stands opposite to সু, as সুরূপ "beautiful," "good-looking," কুরূপ "ugly," "bad-looking." Placed *before* substantives or *after* adverbs, সু and কু stand as adjectives, as সুকর্ম্ম "a *good* action," কুকর্ম্ম "a *bad* action," তিনি অতি সু "he is very *good*," সে বড় কু "he is very *bad.*" সু and কু are sometimes used in the absolute manner, having hardly anything understood after them, as তাঁহার সকলি সু, তাহার গোঁটই কু. কু is variously modified before different words: it becomes কদ্ (or কত্) in composition as the first member with a word beginning with a vowel or with রথ "a chariot," as কদাকার "ill-shaped," (কু + অশ্ব) = কদশ্ব "a bad horse," কদৌষধি "a bad medicine," কদ্রথ "a bad রথ." It is optionally changed into কা before পথ "a path," and পুরুষ "a man," as কুপথ or কাপথ "a bad road," কুপুরুষ or কাপুরুষ "a mean worthless man," "a coward."

The prefix স *să* is a contraction of the Sanskrit particle সহ "with," and seems to contrast very well with the preceding অ *ă.* Prefixed to a noun, it will imply either possession or association, as সজীব "*with* life," "alive." It often governs the instrumental case, as সপরিবারে "*with* a family," "accompanied by a family;" or the word it is joined to may take the letter ক after it, which is equivalent to the genitive case, as সস্ত্রীক "*with* a wife." The word সহ is elegantly used only after the nominative form of a Sanskrit word, as তিনি পরিবার সহ পুরুষোত্তমে যাত্র করিয়াছেন "he, along with his family, has made a pilgrimage to the

(shrine of) Purushottama," *i.e.*, "Vishnu." স is used instead of সহ, but always as the first member of a compound, as তিনি স-পরিবারে পুরুষোত্তমে যাত্রি করিয়াছেন .

b. The word বিনা *binā*, "without," appears to be a preposition in our sense of the term, and generally governs the third or instrumental case: thus, যদি তুমি বিনা পরামশতে কোন কর্ম্ম কর "If you shall undertake any enterprise *without* advice. The particles প্রতি and উপর are also, not unfrequently, used as postpositions, like those enumerated in § 68, and govern the genitive case, as may be seen in the following examples: তিনি আমার প্রতি or উপর বড় সদয় "he (is) very kind to me," আমার প্রতি or উপর তাঁহার বড় স্নেহ "he bears a great affection *towards* me," সে আমার প্রতি ধাবমান হইল "he ran *against* me," তিনি আমার প্রতি or উপর ক্রুদ্ধ আছেন "he is angry *with* or enraged *at* me," তিনি আমার প্রতি or উপর বড় তুষ্ট "he (is) much pleased *with* me," তাঁহার উপর or প্রতি কৃপাদৃষ্টি রাখিও "look *upon* him with kindness."

67. Let us now adduce a few examples in illustration of the mode in which the preceding particles are applied. The student will bear in mind that they are used only with Sanskrit verbal nouns, etc.; and even then they are not indiscriminately used with every noun, etc., from the latter language. Practice and the use of the dictionary can alone enable the learner to form correct ideas on this point.

a. The word মান "honour," "measure," is compounded with several prepositions. Example: প্রমাণ "a proof," অপমান "dishonour," সম্মান "honour," অনুমান "a guess," "an inference," নির্ম্মাণ "a making," "creating," বিমান "a chariot," পরিমাণ "a measure," অভিমান "self-honour," "tenaciousness of honour," উন্মান "a weighing," etc.

b. The particles প্র, অপ, স°, বি, পরি, প্রতি, উপ, নি, নির্, and আ are used in composition with হার "taking," a verbal noun

from the root হৃ "take," and cause it to convey various significations, as প্রহার "a beating," অপহার "a taking away by force *or* unfair means," সংহার "a killing," বিহার "a walking for amusement," "a pastime," পরিহার "a confutation," "a repulse," প্রতিহার "a taking back," (প্রতি + আ + হার) = প্রত্যাহার "a resumption," উপহার "a present to a superior," "a complimentary gift," নিহার "frost," "dew," আহার "food," "a meal," (সম্ + আ + হার) = সমাহার "aggregation," "a collection," "an assemblage," (নির + আ + হার) = নিরাহার "without food."

c. The particles প্র, স°, অনু, অপ, উপ, বি, নি, নির্, অতি, সু, দুর্, অধি, প্রতি, পরি, and আ are used in composition with several verbal nouns from the root কৃ "do," viz., কার, করণ "a doing," কৃতি, ক্রিয়া "an action," কারক, কারী or কর্ত্তা "a doer," কীর্ত্তন "a hymn;" and the compound words and their principal significations are অনুকার, "an imitation," সংস্কার "consecration," "purification," "initiation," অপকার "an injury," "harm," উপকার "a benefaction," বিকার "a change," "a disease," "the change which takes place in a person when dying." (নির + আ + কার) = নিরাকার "without form," অধিকার "possession," "dominion." প্রতি-কার "a returning of an action," "a remedy," আকার "a form." প্রকরণ "a section of a book," "a prologue," "manner;" অনুকরণ "an imitation," উপকরণ "anything superadded to perfect a thing," "a supplemental oblation," (নর্ + আ + করণ) = নিরাকরণ "certainty." অধিকরণ "the act of possessing," "the locative case of a noun." (দুর্ + ক্রিয়া) = দুষ্‌ক্রিয়া "a bad action," সুক্রিয়া "a good action." প্রকৃতি "original and unformed matter," "nature," "disposition," "a crude noun or verb before it has taken any inflection," আকৃতি "form," "shape," বিকৃতি "a change from the natural state," "transformation," "a bad shape." অপকারক, অপকারী, অপকর্ত্তা "an injurer," "injurious," উপকারক, উপকারী, উপকর্ত্তা "a benefactor." অধিকারী "a possessor," "one who has a right to a thing." (স° + কীর্ত্তন) = সঙ্কীর্ত্তন "a hymn."

68. In the Bengālī language, strictly speaking, there

does not exist any simple *preposition* such as our "to," "for," "by," "with," etc. Such relations as the preceding are expressed in Bengālī by terminations or cases, as we have already seen. Such expressions as our "before," "behind," "above," "beneath," etc., are expressed by substantives which we may call *diptotes*, because employed only in two cases; or we may call them *postpositions*, because they always follow the words they govern, which are put in the genitive case. They are mostly of Sanskrit origin, and are used chiefly in the locative case, and sometimes in the nominative. When they have not a genitive case under government, they are understood to be in a state of composition with the substantive which precedes them. The following is an alphabetical list of the more ordinary postpositions.

অগ্রে in front, before
অধিক্ exceeding, beyond
অনুসারে in conformity
অর্থে on account, for the sake
আগে in front, before
উপর্ above, upon
কাছে or কাছেতে at the side, near
কারণ্, কারণে, জন্য, জন্যে because, on account, for
ঠাঁই or ঠাঞি in the place, from
তলে at the bottom, beneath
তুল্য similar, like
দিক্ a side (of the horizon)
দিগ্ a side (of the horizon)
দ্বারা, দ্বারে at the door, by means
নিকট্, নিকটে at the side, in the vicinity, near
নিমিত্তে on account, for
নীচে at the bottom, below
পরে after
পর্য্যন্ত up to, as far as
পার্শ্বে, পাশ্ at the side, near
পিছে in the rear, behind
প্রতি to, for, towards
বদলে in exchange for, instead
বাহির্, বাহিরে on the outside, without
ভিতর্, ভিতরে on the inside, within
মতে in the manner, conformably

মধ্যে, মাঝে in the midst, in
মাত্র exactly on, at the instant
সঙ্গে in company, with
সন্নিধানে in the vicinity, near
সময় at the time
সমান্, সমানে like, equal
সমীপে in the vicinity, near
সমুখ্, সম্মুখে before the face, in the presence, opposite
সহিত্ accompanied, along with
স্থানে in the place, from

CONJUNCTIONS.

69. Conjunctions in Bengālī differ not in their nature and use from those of our own language. I divide them here into the two well-known classes of *copulative* and *disjunctive*, with this protest, however, that a *disjunctive conjunction* sounds to my ear marvellously like a contradiction in terms. Perhaps the term *oppositive* or *adversative conjunction* would be the more appropriate; but we need not waste time upon this, as the reader no doubt knows the import of the word, which is simply this, that the disjunctive conjunction, while it connects the clauses of a sentence, at the same time disjoins their meaning. The following list contains the more ordinary conjunctions of both classes.

Copulative Conjunctions.—এবং, ও "and," "both," অধিকন্তু "moreover," বরং "rather," অতএব "therefore," যদি "if," তবে "then," তবু, তো "then," "consequently," অপর, পরে "further," অনন্তর, তদনন্তর, আরও, পুনশ্চ, "again," অর্থাৎ "namely," "even," যথা "as for example," আর "also," তাহাতে "thereby," "consequently," যে "that," যেন "in order that," কেননা, যেহেতুক "because," যেমন "as," তেমন "so," এমত যে "so that," এজন্যে or এতজ্জন্যে "on this account," "hence," এতদনন্তর্ "after this," এতদর্থে "for which reason," এতদ্ভিন্ন "besides this," "besides."

Disjunctive Conjunctions. — কিন্তু "but," কি, বা, কিম্বা, কিবা, অথবা "whether," "either," "or," যদ্যপি, যদ্যপিস্যাৎ "although," তথাপি "yet," "nevertheless," নতু, নতুবা (for না, তবে) "if not," "then," "otherwise," যদি না "if not," "unless," তথাপি, তথাচ, তত্রাপি, তত্রচ, তবু "yet," "nevertheless."

a. The conjunction ও, like the Latin *et*, is elegantly employed to express our word "both," as well as its consequent "and:" thus ও প্রাতে ও সন্ধ্যাতে "both morning and evening," *et manè et vesperè.* In some instances the ও thus repeated gives the sense of "both" only, and with a negative they are equivalent to our words "neither" and "nor," as may be seen in the following examples: রাম-ও গেল শ্যাম-ও গেল "Rām *and* Shyām *both* are gone," এ-ও মন্দ, ও-ও মন্দ "*both* of them (are) bad," তুমি-ও গেলে, তিনি-ও এলেন "he came *just after* or *the moment after* you went," রাম-ও মন্দ নয় শ্যাম-ও মন্দ নয় "*neither* Rām is bad *nor* Shyām," আমি-ও যাইব না, তিনি-ও আসিবেন না "*neither* I shall go *nor* he will come."

b. In Bengālī there is no word corresponding with the English "whether;" but when কি is placed before one noun, and again before another noun signifying a different thing, then the first কি is translated by "whether," and the second by "or," as কি হিন্দু কি মুসল্মান্ "*whether* Hindū or Musalmān.

c. When কি না is used in the second member of a sentence, it is generally translatable by "whether or not," as তাঁহাকে জিজ্ঞাসা কর সেখানে যাবেন কি না "ask him *whether* he will go there *or not*," হয় তিনি নয় তাঁর ভাই যাবেন "*either* he *or* his brother will go." When না or নয় is used before one noun, and again before another signifying a different thing, then the first না or নয় conveys the signification of "neither," and the second of "nor," as না ভাল না মন্দ or নয় ভাল নয় মন্দ "*neither* good *nor* bad." But here this is also to be borne in mind, that হয় signifies "either" only when it is followed by নয়. And নয় or না conveys the idea

of "neither" only when followed by নয় or না, and of "nor" when preceded by নয় or না respectively, as in the above examples.

d. তবু and তো are often mere expletives, and confined chiefly to conversation, as তবু কি? "what then?" আমি যাই তো or আমি তো যাই "then I will go (and see what that will do)," আমি লোক তো দেখি নাই "I did not see a single person." The particle তো, as we shall hereafter point out, is elegantly used in an idiomatic sense, like the French *donc*.

INTERJECTIONS.

70. The interjections most commonly used before the vocative case are, হে, গো, ভো, রে, লো, টে, টি, হারে, and হেরে "O!" The first three are applied mostly to superiors, রে to equals, লো to an inferior woman, টে to a young woman, টি to a child, and the last two to common people. When the person addressed is at a distance, আ, ও, or এ, is prefixed to the above interjections, as ওহে স্বর্গস্থ পিতঃ "O Heavenly Father!" ওগো মাতা "O mother!" When the person is present, the interjection is often put after the noun, as বাবা গো "O father!"

a. Beside the above there are other interjections used to express different emotions of mind, as—*Of distress and calling for relief*—ওমা, মারে, মাগো "O mother!" ও বাবা, বাপরে, বাবারে "O father!" ত্রাহি২ "save! save!" হায়২ "alas! alas!" *Of pain*—ইঃ, উঃ "oh!" *Of pity*—আহা or উহুঃ "alas!" *Of surprise or encouragement*—বাঃবাঃ "surprising!" "well done!" *Of joy and admiration*—হায় হায় "hurrah!" বাহ্! বাহ্ বাহ্! বাহ্বা! বাহ্বা বাহ্বা! বাহ্বা বাহ্বা বাহ্বা! ক্যাবাত্ হ্যায়! (Hindī, *kyā bāt hai!*) "O admirable!" "wonderful!" "surprising!" ধন্য! ধন্য ধন্য! শাবাস্! শাবাস্ শাবাস্! সাধু সাধু! এইবটে! নাহবে কেন! "O brave!" "huzza!" "bravo!" ভালো মোর বাছা, বাপ, or ভাই. *Of*

vexation—আহ্! আঃ! রাম রাম! "confound it!" *Of surprise or astonishment*—ওমা! "O mother!" ওমা সে কি! "O mother, what is this!" etc. ওমা এ কি! সেকি! ওরেবাপ! কি আশ্চর্য্য. "amazing!" *Of sudden recollection*—ও! ওহো! "by-the-bye!" *Of driving out*—দূর! দূর দূর! "away with!" দূর হ! যা দূর হ! "begone!" *Of contempt or aversion*—ছিঃ! ছ্যাঃ! or ছি ছি! "fy, fy!"

b. In common conversation the interjections are used after verbs, or in connection with them, as তুমি কেন বল না গো? or কেন গো বল না? "why don't you speak?" কর হে "act," বল রে "speak." দেকি or দেখি is added to verbs to call attention, as দেখি or দেকি "see!" "now then!"

OF EXPLETIVE PARTICLES.

71. The following words are often employed in a familiar way in a sentence; but practice alone can give any certain rule for their correct application.—টা when subjoined to a word gives the idea of exactness or limitation, as একটা থলি "a *single* purse."—টি gives the idea of diminutiveness, as একটি ইন্দুর "the *smallest* mouse."—গোটা "altogether," when prefixed, conveys the idea of indefinite number or quantity.—খান "a piece," when subjoined to a habitation or instrument, adds nothing to the original force of the word, as এক খান পুরী "a house."—খানি "a piece," gives the idea of parts, or members of a whole body, as দুই খানি পদ "the two feet."—খানিক and টুকি "a little," subjoined to anything divisible into minute parts, implies "some," as জলটুকি "*some* water."—গুলা, গুলি, গুলিন্, গুলু, "a heap," "set," etc., are often prefixed to plural nouns, and seem to convey little more than the idea that the number was indefinite, as কতক গুলি অক্ষর "*some* letters.—গুচ্ছার "some," is added to divisible things, as চাউল গুচ্ছার "*some* rice,"

খড় গুচ্ছার "*some* straw."—ত is an expletive frequently added to words of one syllable, as আরত "further."—তো "indeed," "in fact," "truly," gives emphasis to any assertion, and thereby conveys the idea of doubt or hesitation to the remaining complement of the sentence, which is commonly understood, as আমি তো করি নাই। "I didn't do it *indeed* (but some one else may have done it)." Occasionally it is found subjoined to the second person of the imperative, precisely like the French *donc*, as বলতো "tell," or "speak," or "pray speak," *dites donc*.—নিকো is added in familiar conversation to the indefinite tense, in a negative way, as আমি করিনিকো "I have *not* done it."

OF THE NUMERALS.

72. The following columns contain the Bengālī cardinal numbers, and the figures by which they are represented; and as the Sanskrit cardinal and ordinal numbers are frequently met with, they are likewise given.

FIGURES.		CARDINAL NUMBERS.		ORDER.	ORDINAL NUMBERS.
		BENGĀLĪ.	SANSKRIT.		SANSKRIT.
1	১	এক্	এক	1st	প্রথম
2	২	দুই	দ্বি	2nd	দ্বিতীয়
3	৩	তিন্	ত্রি	3rd	তৃতীয়
4	৪	চারি	চতুর্	4th	চতুর্থ
5	৫	পাঁচ	পঞ্চ	5th	পঞ্চম
6	৬	ছয়্	ষষ্	6th	ষষ্ঠ
7	৭	সাত্	সপ্ত	7th	সপ্তম
8	৮	আট্	অষ্ট	8th	অষ্টম
9	৯	নয়্	নব	9th	নবম

FIGURES.		CARDINAL NUMBERS.		ORDER.	ORDINAL NUMBERS.
		BENGĀLĪ.	SANSKRIT.		SANSKRIT.
10	১০	দশ্	দশ	10th	দশম
11	১১	এগার	একাদশ	11th	একাদশঃ
12	১২	বার	দ্বাদশ	12th	দ্বাদশঃ
13	১৩	তের	ত্রয়োদশ	13th	ত্রয়োদশঃ
14	১৪	চৌদ্দ	চতুর্দশ	14th	চতুর্দশঃ
15	১৫	পোনের	পঞ্চদশ	15th	পঞ্চদশঃ
16	১৬	ষোল	ষোড়শ	16th	শোড়শঃ
17	১৭	সতের	সপ্তদশ	17th	সপ্তদশঃ
18	১৮	আঠার	অষ্টদশ	18th	অষ্টদশঃ
19	১৯	ঊনীশ্	ঊনবিংশতি	19th	ঊনবিংশঃ
20	২০	বিশ্	বিংশতি	20th	বিংশঃ
21	২১	একুশ্	একবিংশতি	21st	একবিংশঃ
22	২২	বাইশ্	দ্বাবিংশতি	22nd	দ্বাবিংশঃ
23	২৩	তেইশ্	ত্রয়োবিংশতি	23rd	ত্রয়োবিংশঃ
24	২৪	চব্বিশ্	চতুর্বিংশতি	24th	চতুর্বিংশঃ
25	২৫	পচিশ্	পঞ্চবিংশতি	25th	পঞ্চবিংশঃ
26	২৬	ছাব্বিশ্	ষড়্বিংশতি	26th	ষড়্বিংশঃ
27	২৭	সাতাইশ্	সপ্তবিংশতি	27th	সপ্তবিংশঃ
28	২৮	আটাইশ্	অষ্টবিংশতি	28th	অষ্টবিংশঃ
29	২৯	ঊন্ত্রিশ্	ঊনত্রিংশৎ	29th	ঊনত্রিংশঃ
30	৩০	ত্রিশ্	ত্রিংশৎ	30th	ত্রিংশঃ
31	৩১	এক্ত্রিশ্	একত্রিংশৎ	31st	একত্রিংশঃ
32	৩২	বত্তিশ্	দ্বাত্রিংশৎ	32nd	দ্বাত্রিংশঃ
33	৩৩	তেত্তিশ্	ত্রয়স্ত্রিংশৎ	33rd	ত্রয়স্ত্রিংশঃ
34	৩৪	চৌতিশ্	চতুস্ত্রিংশৎ	34th	চতুস্ত্রিংশঃ
35	৩৫	পঞ্চত্রিশ্	পঞ্চত্রিংশৎ	35th	পঞ্চত্রিংশঃ
36	৩৬	ছত্তিশ্	ষট্ত্রিংশৎ	36th	ষট্ত্রিংশঃ
37	৩৭	সাঞ্চত্রিশ্	সপ্তত্রিংশৎ	37th	সপ্তত্রিংশঃ
38	৩৮	আট্ত্রিশ্	অষ্টত্রিংশৎ	38th	অষ্টত্রিংশঃ

FIGURES.		CARDINAL NUMBERS.		ORDER.	ORDINAL NUMBERS.
		BENGĀLĪ.	SANSKRIT.		SANSKRIT.
39	৩৯	ঊন্‌চল্লিশ্	একোনচত্বারিংশৎ	39th	একোনচত্বারিংশঃ
40	৪০	চল্লিশ্	চত্বারিংশৎ	40th	চত্বারিংশঃ
41	৪১	একচল্লিশ্	একচত্বারিংশৎ	41st	একচত্বারিংশঃ
42	৪২	চেয়াল্লিশ্	দ্বিচত্বারিংশৎ	42nd	দ্বিচত্বারিংশঃ
43	৪৩	তেতাল্লিশ্	ত্রিচত্বারিংশৎ	43rd	ত্রিচত্বারিংশঃ
44	৪৪	চৌয়াল্লিশ্	চতুশ্চত্বারিংশৎ	44th	চতুশ্চত্বারিংশঃ
45	৪৫	পয়তাল্লিশ্	পঞ্চচত্বারিংশৎ	45th	পঞ্চচত্বারিংশঃ
46	৪৬	ছচল্লিশ্	ষট্‌চত্বারিংশৎ	46th	ষট্‌চত্বারিংশঃ
47	৪৭	সাত্‌চল্লিশ্	সপ্তচত্বারিংশৎ	47th	সপ্তচত্বারিংশঃ
48	৪৮	আট্‌চল্লিশ্	অষ্টচত্বারিংশৎ	48th	অষ্টচত্বারিংশঃ
49	৪৯	উনপঞ্চাশ্	একোনপঞ্চাশৎ	49th	একোনপঞ্চাশঃ
50	৫০	পঞ্চাশ্	পঞ্চাশৎ	50th	পঞ্চাশঃ
51	৫১	একান্ন	একপঞ্চাশৎ	51st	একপঞ্চাশঃ
52	৫২	বাওয়ান্ন	দ্বিপঞ্চাশৎ	52nd	দ্বিপঞ্চাশঃ
53	৫৩	তিপান্ন	ত্রিপঞ্চাশৎ	53rd	ত্রিপঞ্চাশঃ
54	৫৪	চৌয়ান্ন	চতুঃপঞ্চাশৎ	54th	চতুঃপঞ্চাশঃ
55	৫৫	পঞ্চান্ন	পঞ্চপঞ্চাশৎ	55th	পঞ্চপঞ্চাশঃ
56	৫৬	ছাপ্পান্ন	ষট্‌পঞ্চাশৎ	56th	ষট্‌পঞ্চাশঃ
57	৫৭	সাতান্ন	সপ্তপঞ্চাশৎ	57th	সপ্তপঞ্চাশঃ
58	৫৮	আটান্ন	অষ্টপঞ্চাশৎ	58th	অষ্টপঞ্চাশঃ
59	৫৯	ঊন্‌ষাঠি	ঊনষষ্টি	59th	ঊনষষ্টিতমঃ
60	৬০	ষাঠি	ষষ্টি	60th	ষষ্টিতমঃ
61	৬১	একষট্টি	একষষ্টি	61st	একষষ্টিতমঃ
62	৬২	বাষট্টি	দ্বিষষ্টি	62nd	দ্বিষষ্টিতমঃ
63	৬৩	তেষট্টি	ত্রিষষ্টি	63rd	ত্রিষষ্টিতমঃ
64	৬৪	চৌষট্টি	চতুঃষষ্টি	64th	চতুঃষষ্টিতমঃ
65	৬৫	পয়ষট্টি	পঞ্চষষ্টি	65th	পঞ্চষষ্টিতমঃ
66	৬৬	ছেষট্টি	ষট্‌ষষ্টি	66th	ষট্‌ষষ্টিতমঃ
67	৬৭	সাত্‌ষট্টি	সপ্তষষ্টি	67th	সপ্তষষ্টিতমঃ

FIGURES.		CARDINAL NUMBERS.		ORDER.	ORDINAL NUMBERS.
		BENGĀLĪ.	SANSKRIT.		SANSKRIT.
68	৬৮	আট্‌ষট্টি	অষ্টষষ্টি	68th	অষ্টষষ্টিতমঃ
69	৬৯	ঊনসত্তর্	ঊনসপ্ততি	69th	ঊনসপ্ততিতমঃ
70	৭০	সত্তর্	সপ্ততি	70th	সপ্ততিতমঃ
71	৭১	একাত্তর্	একসপ্ততি	71st	একসপ্ততিতমঃ
72	৭২	বাওয়াত্তর্	দ্বিসপ্ততি	72nd	দ্বিসপ্ততিতমঃ
73	৭৩	তেয়াত্তর্	ত্রিসপ্ততি	73rd	ত্রিসপ্ততিতমঃ
74	৭৪	চৌয়াত্তর্	চতুঃসপ্ততি	74th	চতুঃসপ্ততিতমঃ
75	৭৫	পচাত্তর্	পঞ্চসপ্ততি	75th	পঞ্চসপ্ততিতমঃ
76	৭৬	ছেয়াত্তর্	ষট্‌সপ্ততি	76th	ষট্‌সপ্ততিতমঃ
77	৭৭	সাতাত্তর্	সপ্তসপ্ততি	77th	সপ্তসপ্ততিতমঃ
78	৭৮	আটাত্তর্	অষ্টসপ্ততি	78th	অষ্টসপ্ততিতমঃ
79	৭৯	ঊন আশী	একোনাশীতি	79th	একোনাশীতিতমঃ
80	৮০	আশী	অশীতি	80th	অশীতিতমঃ
81	৮১	একাশী	একাশীতি	81st	একাশীতিতমঃ
82	৮২	বিরাশী	দ্ব্যশীতি	82nd	দ্ব্যশীতিতমঃ
83	৮৩	তিরাশী	ত্র্যশীতি	83rd	ত্র্যশীতিতমঃ
84	৮৪	চৌরাশী	চতুরশীতি	84th	চতুরশীতিতমঃ
85	৮৫	পচাশী	পঞ্চাশীতি	85th	পঞ্চাশীতিতমঃ
86	৮৬	ছেয়াশী	ষটশীতি	86th	ষটশীতিতমঃ
87	৮৭	সাতাশী	সপ্তাশীতি	87th	সপ্তাশীতিতমঃ
88	৮৮	আটাশী	অষ্টাশীতি	88th	অষ্টাশীতিতমঃ
89	৮৯	ঊননয্	একোবতি	89th	একোনবতিতমঃ
90	৯০	নই	নবতি	90th	নবতিতমঃ
91	৯১	একানই	একনবতি	91st	একনবতিতমঃ
92	৯২	বিরনানই	দ্বিনবতি	92nd	দ্বিনবতিতমঃ
93	৯৩	তিরানই	ত্রিনবতি	93rd	ত্রিনবতিতমঃ
94	৯৪	চৌরানই	চতুর্নবতি	94th	চতুর্নবতিতমঃ
95	৯৫	পচানই	পঞ্চনবতি	95th	পঞ্চনবতিতমঃ
96	৯৬	ছেয়ানই	ষন্নবতি	96th	ষন্নবতিতমঃ

FIGURES.		CARDINAL NUMBERS.		ORDER.	ORDINAL NUMBERS.
		BENGĀLĪ.	SANSKRIT.		SANSKRIT.
97	৯৭	সাতানই	সপ্তনবতি	97th	সপ্তনবতিতমঃ
98	৯৮	আটানই	অষ্টনবতি	98th	অষ্টনবতিতমঃ
99	৯৯	নিরানই	একোনশত	99th	একোনশততমঃ
100	১০০	শত	শত	100th	শততমঃ
1000	১০০০	সহস্র	সহস্র	1000th	সহস্রতমঃ

a. When the Sanskrit ordinal numbers প্রথম, দ্বিতীয়, তৃতীয়, and চতুর্থ qualify a feminine noun, they take আ after them, as প্রথমা; and all others, from five to at housand, inclusive, assume ঈ, as পঞ্চমী, etc., thus according with the analogy of other adjectives. See § 30. The termination তমঃ may be optionally employed from the *nineteenth* to the *fifty-eighth* of the Sanskrit ordinal numbers; but the usual way by which they are represented has been followed in the foregoing columns.

73. A particular form of ordinal numbers is expressly employed to designate the days of the solar month.

পহিলা the first day.
দোস্‌রা the second day.
তেস্‌রা the third day.
চৌঠা the fourth day.
পঁচুই the fifth day.
ছউই the sixth day.
সাতুই the seventh day.
আঠুই the eighth day.
নউই the ninth day.
দশুই the tenth day.
এগারুই the eleventh day.
বারুই the twelfth day.
তেরুই the thirteenth day.
চদ্দুই the fourteenth day.
পোলুই the fifteenth day.
শোলুই the sixteenth day.
সতেরুই the seventeenth day.
আঠারুই the eighteenth day.
উনীশা the nineteenth day.
বিশা the twentieth day.

একুই'শা the twenty-first day.
বাই'শা the twenty-second day.
তেই'শা the twenty-third day.
চব্বিশা the twenty-fourth day.
পচিশা the twenty-fifth day.
ছাব্বিশা the twenty-sixth day.
সাতাই'শা the twenty-seventh day.
আঠাই'শা the twenty-eighth day
উনত্রিশা the twenty-ninth day.
ত্রিশা the thirtieth day.
একত্রিশা the thirty-first day.

• *a.* The preceding ordinals are used in mercantile and revenue accounts. They appear to have been introduced into the Bengālī from the Urdū or Hindūstānī by the Musalmān rulers of the country. According to the anonymous author of the Bengālī Grammar alluded to, § 21, *a*, "the Sanskrit names of day and night are neither elegantly expressed nor understood after them; but instead thereof the Persian word روز রোজ্ 'a day,' or the Arabic word تاريخ তারীখ্ 'date,' is generally understood or expressed;" and this, by the way, is a proof of their Muslim origin. "Those ending in আ are borrowed in their masculine, and those in ঈ, in their feminine forms, modified (from وين). They, however, do not undergo any further change in Bengālī, whether to agree with a masculine or feminine noun." The rule for their formation appears to be this, viz., when the cardinal number ends in a consonant without the inherent short *ă*, the termination আ (sometimes এ) is added, as বিশা or বিশে "the twentieth." If the cardinal ends in the short *ă*, the latter is changed into উ and the termination ঈ is added, as it is when the cardinal ends in any other vowel beside the short *ă*.

b. The learner must be prepared to find occasional deviations in the orthography of Bengālī words, and particularly in the numerals. In this respect many anomalies are every day met with; but these generally arise from the indiscriminate use among the vulgar of শ, ষ, and স, or from the different modes by which the diphthongs may be represented. The Sanskrit cardinal and ordinal numbers, being employed chiefly by the

learned, and their orthography being established, are rarely misspelt.

Of Collective Numbers.

74. The number *ten* being multiplied by itself, and the product being again multiplied by *ten*; and the same process being repeated till the amount is one thousand trillions, the sums so obtained are denominated as beneath.

দশ্ ten.
শত hundred.
সহস্র thousand.
অযুত্ ten thousand.
লক্ষ hundred thousand.
নিযুত্ million.
কোটি ten millions.
অর্বুদ্ hundred millions.
মহা অর্বুদ্ thousand millions.
পদ্ম ten thousand millions.
মহাপদ্ম hundred thousand millions.
খর্ব billion.
মহাখর্ব ten billions.
শঙ্খ hundred billions.
মহাশঙ্খ thousand billions.
হাহা ten thousand billions.
মহাহাহা hundred thousand billions.
ধুল্ trillion.
মহাধুল্ ten trillions.
অক্ষৌহিণী hundred trillions.
মহা অক্ষৌহিণী thousand trillions.

a. The above collective numbers show us, *en passant*, the extent to which the Hindūs, the inventors of the decimal scale, carried their enumeration table. The numbers themselves, with the exception of the first half-dozen or so, are rather an object of curiosity than of real practical utility. Their values are, in some instances, occasionally explained rather differently: thus, পদ্ম is sometimes represented to be ten billions. The word কুড়ী "a score," is often used instead of বিশ "twenty." Reduplicatives are formed by subjoining গুণ "a twist," "fold," to any Sanskrit cardinal number, as দ্বিগুণ "two-fold."

Of Fractional Numbers.

75. Quarters and halves of any whole number are thus denoted. If a quarter more than one of the units of any number is to be expressed, the word সওয়া is prefixed to it, as সওয়া দুই "two and a quarter" ($2\frac{1}{4}$). If a half more, সাড়ি or সাড়ে is prefixed, as সাড়ি চারি "four and a half" ($4\frac{1}{2}$); but if three quarters is to be expressed, as in "four and three quarters" ($4\frac{3}{4}$), they then say "a quarter less than five." The word পৌনে denotes a quarter less: thus, পৌনে পাঁচ is "four and three quarters" ($4\frac{3}{4}$); literally "a quarter less five." When সাড়ি, সওয়া, and পৌনে are employed with শত "a hundred," or সহস্র "a thousand," these last are taken as whole or collective numbers, and the compound will therefore imply a half more, or a quarter more or less than the hundred or the thousand: thus, সওয়া শত্ "a hundred and a quarter (of the hundred)" (125), পৌনে শত্ "a quarter less than a hundred" (75).

a. The term পোয়া by itself implies "a quarter" ($\frac{1}{4}$), অর্ধ or অর্ধেক is "a half" ($\frac{1}{2}$), দেড় "one and a half" ($1\frac{1}{2}$), আড়াই "two and a half" ($2\frac{1}{2}$); and these are to be considered as used in an absolute sort of way. In the common concerns of business it is seldom that any number requires to be divided into more than sixteen parts; consequently the আনা *ānā*, or sixteenth part of a rupee, is assumed to denominate fractional numbers, whose denominator is *two* or any multiple thereof by itself: thus, তিন্ আনা implies $\frac{3}{16}$ths, নয় আনা $\frac{9}{16}$ths, etc. If any more minute fraction is required, such, for example, as $\frac{1}{64}$th, it is only necessary to say পোয়া আনা "a quarter *ānā*."

SECTION V.

ON THE JUNCTION OF LETTERS, AND THE DERIVATION AND COMPOSITION OF WORDS.

76. In the Sanskrit language, which enters so freely into the Bengālī, certain rules have been established for avoiding the concurrence of harsh or incongruous sounds, or the unpleasing hiatus which might arise from keeping sounds apart that are disposed to coalesce. For example, when two or more words are united together, either as sentences or as compounds, some alteration may take place in the final letter of the leading word, or in the initial of the succeeding words, or by both of them suffering some change—as is sometimes the case in Greek, Latin, and some other polished languages, though not so systematically as in Sanskrit. This euphonic change is called সন্ধি *i.e.* "junction," or "union," and is employed on three occasions, viz. on the adding of the affixes to nouns or verbs; on the joining of two or more words so as to form a compound word; and lastly, on the simple joining of words one to another as they occur in a sentence.

77. *Junction of Vowels, etc.*—It is a principle in Sanskrit composition, that when two vowels come together in a compound word or in a sentence,—as, for example, when one word ends, and the next begins with a vowel—a coalition or modification of the vowels takes place, so as to avoid a

hiatus. In order to explain the rules to that effect, a constant reference to the following Table of the Vowels, and their cognate elements, will be of considerable service.

1. Short Vowels . . .	অ	*a*	ই	*i*	উ	*u*	ঋ	*ri*	ঌ	*lri*
2. Long Vowels . . .	আ	*ā*	ঈ	*ī*	ঊ	*ū*	ৠ	*rī*	ৡ	*lrī*
3. Guna Elements . .			এ	*e*	ও	*o*	অর্	*ar*	অল্	*al*
4. Vriddhi Elements .	আ	*ā*	ঐ	*ai*	ঔ	*au*	আর্	*ār*	আল্	*āl*
5. Semi-vowels . . .			য	*ya*	ব	*va*	র	*ra*	ল	*la*

a. The term *guna* denotes *conversion* or *change* in the *quality* of the vowel; *vriddhi* a further *extension* or *augmentation* of the same. Observe further, that the five short vowels in the first line are similar, respectively, to those immediately under them in the second line; thus *a* and *ā*, *i* and *ī*, *u* and *ū*, etc., are said to be similar, only differing in quantity. The vocal sounds *e* and *o*, as well as *ai* and *au*, are considered by Sanskrit grammarians to be diphthongs. Lastly, the four semi-vowels in the fifth line bear a close relationship, as we shall immediately see, each respectively, to the four vowels, etc., directly above them.

78. *Junction of Similar Vowels.*—When a word ends with any one of the ten vowels, short or long, in lines first and second, and the following word begins with the same vowel, short or long, the two vowels always coalesce into one long vowel. For example: অ + অ, or অ + আ, or আ + অ, or আ + আ, all make আ *ā*: thus, বিনা and অপরাধে coalesce into বিনাপরাধে "without offence." In like manner, ই + ই, or ই + ঈ, or ঈ + ই, or ঈ + ঈ, make ঈ *ī*; and so on with the rest.

79. *Of the Junction of Dissimilar Vowels.*—Dissimilar Vowels are those which are pronounced by different organs,

as অ and ই; or উ and অ, etc. When a word ends in any vowel but অ or আ, and the next begins with a dissimilar vowel, the final vowel of the first word is changed to its own semivowel; thus in যদি and অপি the ই of যদি is changed to য়, which is the semi-vowel of ই: thus, যদ্যপি "although." The same rule holds with regard to the remaining vowels, as may be seen in the following examples, viz.:

ই or ঈ becomes য় as in প্রত্যুত্তর from প্রতি and উত্তর
উ ,, ঊ ,, ব ,, মন্বন্তর ,, মনু ,, অন্তর
ঋ ,, ৠ ,, র ,, পিত্রর্থ ,, পিতৃ ,, অর্থ
ঌ ,, ৡ ,, ল ,, লঙ্ঌবল্ক ,, ঌ ,, অঙ্ঌবল্ক

80. *Modifications of* অ *and* আ, *followed by Dissimilar Vowels, etc.*—When a word terminating in অ or আ is followed by a word beginning with a dissimilar vowel, they produce the change called *Guna*, and when followed by a diphthong, that called *Vriddhi*, as পরম + ঈশ্বর = পরমেশ্বর "the great God," মহা + ঐশ্বর্য্য = মহৈশ্বর্য্য "great glory." So in the following examples: viz., চন্দ্র + উদয় = চন্দ্রোদয় "the rising of the moon," মহা + ঋষি = মহর্ষি "a great sage," উত্তম + ঌকার = উত্তমল্কার "a good Likār," ব্রহ্ম + এক = ব্রহ্মৈক "the one and only God," তব + ঐশ্বর্য্য = তবৈশ্বর্য্য "your supremacy," অল্প + ওজস = অল্পৌজস "a little light," মন্দ + ঔষধি = মন্দৌষধি "a bad medicine."

81. *Conversion of the Diphthongs.*—When a word ends with the diphthongs এ, ও, ঐ, or ঔ, and the next word begins with any of the ten vowels in lines first and second, then the diphthongs are respectively changed as follows:

এ becomes অয় as in নয়ন from নে and অন
ও ,, অব ,, ভবতি ,, ভো ,, অতি
ঐ ,, আয় ,, নায়ক ,, নৈ ,, অক
ঔ ,, আব ,, তাবিহ ,, তৌ ,, ইহ

a. This rule is not of much importance to the Bengālī student. It is inserted here chiefly on account of the philosophic ingenuity it displays. In Sanskrit the diphthong এ *e* is considered to be made up of the two vowels *a* and *i*, as in our words "hair," "fair," etc. The diphthong ও is made up of *a* and *u*, as in the French words "haute" and "faute." Again the *vriddhi* diphthongs ঐ and ঔ are supposed to be made up of the long *ā* and the *i* or *u* combined; and this accounts clearly and satisfactorily for the changes above mentioned; which consist merely in a resolution of the diphthongs into their primary elements, and then the conversion of the final vowels into their corresponding semi-vowels.

82. *Junction of Consonants.*—In order clearly to comprehend the following rules, the student is particularly requested to make himself thoroughly acquainted with the following classification of the consonants, which, like the vowels, are subject to certain euphonic permutations, when coming in contact with each other. The thirty-three consonants are divided into five classes, when taken horizontally. Each class is named after the organ by which its letters are uttered, with or without the aid of the tongue: thus,

CLASS.	HARD.		SOFT.		NASAL.	SEMI-VOWEL.	SIBILANT.
1 Gutturals	ক *k*	খ *kh*	গ *g*	ঘ *gh*	ঙ *n*	হ *h*	
2 Palatials	চ *ch*	ছ *chh*	জ *j*	ঝ *jh*	ঞ *n*	য *ya*	শ *sh*
3 Cerebrals	ট *ṭ*	ঠ *ṭh*	ড *ḍ*	ঢ *ḍh*	ণ *ṇ*	র *r*	ষ *ṣh*
4 Dentals	ত *t*	থ *th*	দ *d*	ধ *dh*	ন *n*	ল *l*	স *s*
5 Labials	প *p*	ফ *ph*	ব *b*	ভ *bh*	ম *m*	ব *v*	

a. The letters of the first class are uttered from the throat; those of the second, by the tongue and palate; of the third, by the tip of the tongue pressed against the roof of the mouth; of the fourth, by the whole edge of the tongue pressed against the upper row of teeth; lastly, those of the fifth class are uttered by means of the lips only. The letters of each of the five classes are also named after the leading letter of each class: thus, instead of *guttural*, etc., we may say the ক *ka-class*, the চ *cha-class*, etc.

b. The first two letters in each of the five classes are called hard consonants, the second being the aspirate of the first; the third and fourth are the corresponding soft consonants, the fourth being the aspirate of the third; the fifth is the corresponding nasal of each class; the sixth and seventh are called semi-vowels and sibilants respectively, and are here arranged under the classes to which they naturally belong.

c. Besides the above classification, there is another of a more simple and general kind, to which we shall have occasion to refer. In this latter classification the whole of the letters of the alphabet are divided into two different orders, called *surds* and *sonants*. The ten hard consonants, together with the three sibilants, that is, ক, খ; চ, ছ; ট, ঠ; ত, থ; প, ফ; শ, ষ, স, are called *surds*; the rest of the consonants, together with all the vowels, are called *sonants*.

83. We now proceed to lay down a few general rules respecting the junction and permutation of consonants. The subject, in fact, belongs more to the grammar of the Sanskrit language; but as the latter enters so freely into the Bengālī, it would be improper in us here to overlook it.

Rule First.

When a word ends with any of the five hard aspirates, and the next begins with a hard letter, aspirated or other-

wise, the final letter of the first word is changed into its own corresponding unaspirated letter: thus চিত্রলিখ করোতি *chitralikh karoti* becomes *chitralik karoti*, "the painter executes."

Rule Second.

If a word terminates in any hard letter, and the next begins with a soft letter, the hard is changed into its own unaspirated soft, as জীবৎ + দশা = জীবদ্দশা "a living condition;" so বাক্‌দেবী *vāk-devī* becomes *vāg-devī*, "the goddess of speech."

Rule Third.

When a word ends with any of the ten soft consonants, and the next begins with any of the ten hard, the soft is changed into its own corresponding hard: thus, কুমুদ ফল্লতি *kumud phullati* becomes *kumut phullati*, "the lotus blossoms."

Rule Fourth.

When a word ends with a letter of the ত class, and the next word begins with a letter of the চ class, the final of the first word is changed into the চ class; when followed by the ট class, into the ট class; and when followed by ল, into ল, as শরৎ + চন্দ্র = শরচ্চন্দ্র "the autumnal moon," সৎ + ছাত্র = সচ্ছাত্র "a good pupil," জগৎ + জন = জগজ্জন "people of the world," উৎ + ডীন = উড্ডীন "flying," তৎ + লিপি = তল্লিপি "that writing."

Rule Fifth.

When the leading letters of each of the five classes, viz., ক, চ, ট, ত, and প are followed by any sonant letter, that

is, by a vowel, semi-vowel, nasal, গ, জ, ড, দ, ব, or their aspirates, they become গ, জ, ড, দ, and ব respectively, as দিক্ + অধিপতি = দিগধিপতি "lord of the region," ষট্ + ঋতু = ষড়্‌তু "the six seasons," তৎ + উৎপন্ন = তদুৎপন্ন "sprung from it," তৎ + গতি = তদ্‌গতি "that state." When a nasal follows any of the above letters, the latter are usually changed into nasals of their own class to agree with it, as বাক + ময় = বাঙ্ময় "wordy," তৎ + নিমিত্তে = তন্নিমিত্তে "on that account;" but the final of the first word may also follow the general rule; hence there are two forms: thus, তৎ + মনুষ্য may become either তন্মনুষ্য or তন্মনুষ্য "that man."

Rule Sixth.

If a word ends with ত or দ, and the next begins with শ, the ত and দ become চ, and শ is changed to ছ, and both are then united, as তৎ + শাস্ত্র = তচ্ছাস্ত্র "that shāstra." If a word ending in ক, ত or দ be followed by হ, the ক and ত assume their soft sounds, and the হ is changed into the corresponding aspirate, as বাক্ + হীন = বাগ্‌ঘীন "destitute of speech."

Rule Seventh.

ন preceded by ঋ, ৠ, র, ষ, becomes ণ; but ন্ preceded by any other short vowel and followed by a vowel, is doubled, as প্র + নাদ = প্রণাদ "shout of applause," সন্ + আত্মা = সন্নাত্মা "a good spirit." In the same circumstances, ছ, ড, and ঢ are doubled, as বৃক্ষ + ছায়া = বৃক্ষচ্ছায়া "shadow of a tree."

Rule Eighth.

স initial preceded by any vowel except অ, আ, by a semi-vowel, or any consonant of the first or ক class, is changed to ষ; and স followed by the চ class becomes শ;

followed by the ট class, it becomes ষ, as নি + সিদ্ধ = নিষিদ্ধ "prohibited," মনস্ + চারু = মনশ্চারু "graceful-minded," ধনুস্ + টঙ্কার = ধনুষ্টঙ্কার "twang of a bow." If ষ final is followed by any letter of the fourth or ত class, it changes that letter to its corresponding one in the third or ট class, as ষষ্ + থ = ষষ্ঠ "the sixth."

a. Let us now briefly recapitulate the substance of what we have stated in the preceding eight rules, together with a few additional remarks. It appears that if two aspirated consonants should meet according to rule first, the first must be changed to its own unaspirated letter. The letters ক, চ, ট, and প, when they open on a nasal, are occasionally changed to their own nasals, but they may retain their own unaspirated soft sounds, as বাক্ + ময় = বাঙ্ময় or বাগ্ময় "wordy." Any dental letter opening on a palatial or a cerebral, must be changed to a palatial or a cerebral, as অন্যৎ + চ = অন্যচ্চ, and তৎ + জন্যে = তজ্জন্যে. When a dental letter opens on the letter ল, it should be changed to ল, as সৎ + লোক = সল্লোক. The nasals ঙ, ণ, ন, preceded by a short vowel, when silent at the end of a word, and followed by a word commencing with a vowel, should be doubled, as রাজন্ + ইতি = রাজন্নিতি. The letter ছ, when beginning a word and preceded by a word terminating in a short vowel, should be doubled, as বৃক্ষ + ছায়া = বৃক্ষচ্ছায়া. A letter over which a রেফ, *i.e.*, the symbol র্ *r*, is written may be optionally doubled; thus it is correct either to write পূর্ব্ব or পূর্ব, though custom has established that it should be generally doubled.

b. The letter স is both the dental and the labial sibilant; শ is the palatial, and ষ the cerebral and guttural; that is, when স opens on a palatial, cerebral, or guttural letter, it must be changed in due order to the sibilant of the same class, as কস্ + চিৎ = কশ্চিৎ, where the letter স has been converted into the palatial শ, to agree with the palatial চ of চিৎ. Further, the letter স is convertible into ষ when preceded by any semi-vowel,

the aspirate, or any vowel but অ or আ. The letter ণ is generally substituted for ন, when in the same word it is preceded by র or ষ, but not if the ন should be silent at the end of a word, as কর "do" + অন = করণ "the act of doing."

Of the Symbol Anuswārah and Visargah.

84. Strictly speaking, the *anuswārah* and *visargah* ought not to be classed as letters of the alphabet. They are mere symbols or substitutes, representative of other letters, viz., the *anuswārah* that of one or other of the five nasals, and the *visargah* that of র or স. I here, however, follow the practical rules respecting their conversion as laid down by native grammarians. It is a rule, then, that *anuswārah* followed by a vowel is changed into ম: thus, সং and আপ্ত when combined become সমাপ্ত. When the *anuswārah* opens on any letter of the five classes of consonants, it may be changed to the respective nasal of the class, as কিং + কর = কিঙ্কর "what are you doing?"

85. The character ঃ, or *visargah*, is susceptible of three changes under certain circumstances. First, when followed by any *surd* letter, it is changed to স, as বৃহঃ + পতি = বৃহস্পতি "Jupiter." Second, the *visargah* is changed to ও *o*, when preceded by the inherent vowel, and followed by any *sonant* letter, as মনঃ + রথ = মনোরথ "a wish." Third, the *visargah* is changed to র when preceded by any vowel but অ or আ, and followed by a *sonant* letter, as মনুঃ + গত = মনুর্গত. When *visargah* is followed by either of the first two letters of the five classes, *i.e.*, by ক খ, চ ছ, ট ঠ, ত থ, প ফ, or by a sibilant, it becomes a sibilant, as ভাঃ + কর = ভাস্কর "the sun," নিঃ + চিন্তা = নিশ্চিন্তা

"thoughtlessness," নিঃ+পত্তি=নিষ্পত্তি "completion." When ক খ, প ফ, or a sibilant follows, there are two forms, as তেজঃ + পুঞ্জ = তেজঃপুঞ্জ or তেজস্পুঞ্জ "glorious," মনঃ+শান্তি = মনঃশান্তি or মনশ্শান্তি "peace of mind." When the ঃ is preceded by the inherent vowel অ, and followed by অ or any consonant not included in the preceding rule, it becomes ও, as বয়ঃ + অধিক = বয়োধিক "older," তেজঃ + ময় = তেজোময় "glorious." When any other vowel than অ follows, it is dropped, as অতঃ + এব = অতএব "therefore."

a. It appears, then, from what we have just stated respecting the changes undergone by the *anuswārah* and the *visargah*, that it merely consists in their re-conversion into the letters for which they were originally adopted as conventional symbols.

b. In the older Latin compositions we find the final *s* of the nominative case of the second declension occasionally suppressed, on a principle somewhat similar to that which in Sanskrit converts it into a *visargah;* with this difference, however, that in Sanskrit Prosody the short vowel preceding the *visargah* is long by position, whereas in Latin the vowel preceding the suppressed *s* is short. In fact, the *s* in Latin seems to have been suppressed, in order to have a convenient short vowel on an emergency. This shews, however, that the final *s* must have been but slightly sounded, otherwise the Poet would not have taken so much liberty: thus, in the Fragments of Ennius:

> Suavis homo, facundu', suo contentu', beatus,
> Sceitu' secunda loquens in tempore, commodu', verbum
> Paucum, etc.

c. The final *s* in the French words *les bas* may be considered as a species of *visargah:* and the *r* in a vast number of English words is very nearly uttered like the same symbol: thus, the *r* in the word *dark,* as we pronounce it, is scarcely perceptible to a foreigner; and a Brahman would probably write the word ডাঃক্. The Scotch and Irish pronounce the *r* pure, like the

natives of Persia and India; a Frenchman, when he sounds the *r*, perhaps overshoots the mark, particularly if he happens to be in a state of excitement. The final *r* in a great many French words (for instance, Infinitives and Nouns of Agency ending in *er*) may be considered as a *visargah*.

DERIVATION OF WORDS.

86. In Bengālī the derivative words consist principally of substantives and adjectives. They are divided by native grammarians into two classes, viz., those derived from substantives, and those derived from verbal roots; a division of little practical use. Before we proceed further, however, we would request the student to form a clear notion of the terms *Guna* and *Vriddhi* already alluded to in § 77, which he may the more easily do by referring to the following Table: viz.

গুণ is the change of	ই	or ঈ	to এ	as when	বিদ্	becomes	বেদ
	উ	,, ঊ	,, ও	,,	দুষ্	,,	দোষ
	ঋ	,, ৠ	,, অর্	,,	নৃত্	,,	নর্ত
	ঌ	,, ৡ	,, অল্				

বৃদ্ধি is the change of	অ		to আ,	as when	কম্	becomes	কাম
	ই, ঈ	or এ	,, ঐ,	,,	শিব	,,	শৈব
	উ, ঊ	,, ও	,, ঔ,	,,	সুভদ্র	,,	সৌভদ্র
	ঋ, ৠ	,, অর্	,, আর্	,,	মৃগ্	,,	মার্গ
	ঌ, ৡ	,, অল্	,, আল্				

87. *Derivative Nouns* may be classed under eight heads, viz. — 1. Gentiles; 2. Patronymics; 3. Abstracts; 4. Amplificatives; 5. Diminutives; 6. Verbals; 7. Denominatives; 8. Miscellaneous.

a. Gentiles, or such nouns as denominate a people or race from the country or city in which they live, are formed by changing the first vowel of the country's name by *Vriddhi,* or by adding some termination, or both together, as from মিথিলা comes মৈথিল "a man of Mithila;" তুদী, তৌদীয় "a man of Tudí." The most common terminations of Gentiles are ইন্ and ঈয়, as মগধ "Bihar," মাগধী (ধিন্) "a man of Maghadha *or* of Bihar," বঙ্গ, বঙ্গীয় "a man of Bengal." Instead of these the words দেশী and দেশীয় may be added, as বঙ্গদেশী or বঙ্গদেশীয়. If the name of the country ends in অ, আ, উ or ঊ, the termination ঈ is added: thus, চীন "China," makes চৈনী "a Chinese." But if the name of the country already terminates in ঈ, the letter য় must be subjoined: thus, from কাশী "the city of Benares," comes কাশীয় "an inhabitant of Benares."

b. Patronymics, or such nouns as mark the descent of a person, are formed from the original word by lengthening the first syllable of it by *Vriddhi,* as গোতম "name of a celebrated sage," গৌতম "a descendant of Gotama;" শিব, শৈব "a votary or follower of Shiva;" মনু, মানব "a descendant of Manu;" দেবদত্ত "a man's name," দৈবদত্তি "a son of Devadatta." In addition to lengthening the first syllable, some words take a termination like আয়ন, ই, এয় or য়, and sometimes change their final letters, as নর, নারায়ণ "a descendant of Nara;" দশরথ, দাশরথি "a descendant of Dasharatha;" অত্রি, আত্রেয় "a descendant of Atri;" গর্গ, গার্গ্য "a descendant of Garga;" রাজা, রাজেয় "a descendant of a king;" ইন্দ্র, ঐন্দ্র্য "relating to Indra."

c. Abstracts, which are equivalent to English words ending in *ness, hood, ship,* etc., are generally formed by the addition of তা, ত্ব, ইমা or য়, as দীর্ঘ "long," দীর্ঘতা "length;" ভদ্র "good," ভদ্রতা "goodness;" মানুষ "a man," মানুষত্ব "manhood;" প্রভু "a lord," প্রভুত্ব "lordship;" শুক্ল "white," শুক্লিমা (মন্) "whiteness;" দূত "a messenger," দূত্য or দৌত্য "a message." Sometimes they are formed by lengthening the first syllable of the word by

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Vriddhi and changing the last; and at others by lengthening it and adding য়, as গুরু "great," গৌরব "greatness," "glory;" মৃদু "mild," মার্দব "mildness;" স্থির "steady," স্থৈর্য্য "stedfastness;" মধুর "sweet," মাধুর্য্য "sweetness;" সুন্দর "beautiful," সৌন্দর্য্য "beauty."

d. Amplificatives, which convey the idea of increase or multitude, are formed by lengthening the first syllable of the word by *Vriddhi* and occasionally adding এয় or য়, as লোক "people," লৌক "many people;" ক্ষেত্র "a field," ক্ষৈত্র "many fields;" পুরুষ "a man," পৌরুষেয় "many men;" কেশ "hair," কৈশ্য "much hair." The most common way of forming them, however, is by simply adding ইনী, তা, or য়া, as পদ্ম "a lotus," পদ্মিনী "a collection of lotuses;" জন "a man or person," জনতা "a multitude of persons;" তৃণ "grass," তৃণ্যা "much grass."

e. Diminutives, which are expressive of something small or contemptible, are formed by adding to the word the termination ক, কল্প, তর, তরী, পাশ, or র, as বৃক্ষ "a tree," বৃক্ষক "a small tree;" কবি "a poet," কবিকল্প "a poetaster;" অশ্ব "a horse," অশ্বতর, অশ্বতরী "a mule;" ভিষক "a doctor," ভিষকপাশ "a quack *or* a miserable doctor;" কুটী "a hut," কুটীর "a poor *or* miserable hut," "a cabin."

f. Verbal Nouns are such words as are formed from verbal roots, and signify either the simple act of the original verb, or the instrument by which the act may be effected. The termination অন is added to a root, generally converted by *guna*, to form verbal nouns implying the act of whatever the root expresses: thus, করণ "the act of doing," from কৃ "do," and অন. The termination ত্র is added to roots converted by গুণ to form nouns implying the instrument or vessel by which any act is accomplished, as নেত্র "the eye," from নী "to lead;" শ্রোত্র "the ear," from শ্রু "hear." The terminations তি and য়া form nouns

denoting the result of an action: thus, স্মৃতি "the action *or* thing done," from স্মৃ "do;" বিদ্যা "knowledge," from বিদ্ "know." The termination আ when subjoined to a root forms nouns which often imply the result of an action: thus, ঈহা "a search," from ঈহ্ "seek;" but occasionally the noun thus formed has a more general acceptation: thus, জরা "old age," from জৃ "waste away;" and তারা "a star," from তৃ "pass." There are also several other terminations, as may be seen in the following list:—

ROOTS.	TERMINATIONS.	WORDS.
কন to shine.	অক	কনক gold.
তৃ to cross.	অঙ্গ	তরঙ্গ a wave.
লোচ to see.	অন	লোচন the eye.
বিধ্ to pierce.	অনা	বেধনা pain.
ধৃ to hold.	ম	ধর্ম্ম virtue, justice.
মণ্ড to surround.	অল	মণ্ডল an orb, circle.
বচস speaking.	আ	বচসা murmuring.
কথ to speak.	আ	কথা a word.
চণ্ড to be angry.	আল	চণ্ডাল man of low caste.
তড্ to be splendid.	ইৎ	তড়িৎ lightning.
চর্ to move.	ইত্র	চরিত্র conduct.
মদ্ to be drunk.	ইরা	মদিরা wine.
অন্ to breathe.	ইল	অনিল air.
বহ্ to bear.	উ	বাহু the arm.
ধন্ to sound.	উস্	ধনুস or ধনু a bow.
বধ to bind.	ঊ	বধূ a wife.
খড় to break down.	গ	খড়্গ a sword.
দম to tame.	ড	দণ্ড a rod, punishment.
শ্রু to hear.	ত্র	শ্রোত্র the ear.
জ্ঞা to know.	তি	জ্ঞাতি a relation.
বুধ to understand.	ই	বুদ্ধি understanding.
জন্ to produce.	ত	জন্তু an animal.
রণ to cry.	থ	কণ্ঠ the throat.

ROOTS.	TERMINATIONS.	WORDS.
স্বপ্ to sleep.	ন	স্বপ্ন a sleep, a dream.
য়াচ্ to request.	না	যাচ্ঞা a petition.
ভা to shine.	নু	ভানু the sun.
বৃ to screen.	(মন্) মা	বর্ম্মা armour.
ছিদ্ to cut.	র	ছিদ্র a hole.

g. Denominatives, or nouns of agency, are formed from verbal roots by various terminations like the preceding. The termination তা is added to a root converted by গুণ to form a concrete noun implying an agent, as কর্ত্তা "a doer, maker, *or* agent," from কৃ "do." Observe, however, that when words formed by তা are in a state of composition, this termination takes the original crude form তৃ, as when কর্ত্তৃত্ব "agency" is formed from কর্ত্তা "an agent." The terminations অক *m.* ইকা *f.* when added to roots augmented by বৃদ্ধি also form concrete nouns implying agency, as কারক "who causes to do," from কৃ "do." The terminations ঈ *m.* ইনী *f.* are, in like manner, added to roots augmented by বৃদ্ধি to form nouns of agency, as বাদী *m.* বাদিনী *f.* "a speaker," from বদ "speak." The terminations অক *m.* অকী *f.* are likewise added to roots to form concrete nouns of agency, as রজক *m.* "a washerman," রজকী *f.* "a washerman's wife," from রঞ্জ্ "colour." The syllables কার *m.* কারী *f.* are likewise terminations deduced from কৃ "do," and added to nouns to form concrete epithets, as কর্ম্মকার "a blacksmith." A few other modes of forming derivatives of this sort may be seen in the following list: viz.

ROOTS.	TERMINATIONS.	WORDS.
কৃ to do.	অক	কারক an agent.
জন্ to produce.	,,	জনক a father.
ভিক্ষ্ to beg.	,,	ভিক্ষক a beggar.
নন্দ to rejoice.	অন	নন্দন a son.
গ্রহ্ to receive.	ইন্	গ্রাহিন্ (হী) a receiver.
বন্ধ to bind.	উ	বন্ধু a friend.

ROOTS.	TERMINATIONS.	WORDS.
কুক্ to bark.	উর	কুকুর a dog.
ভল্ to kill.	ঊক	ভলুক or ভালুক a bear.
গম্ to go.	তা	গন্তা a traveller.

Two nouns, or a noun and verbal adjective, are often used to form nouns of agency, as ভূপতি, ভূপাল, ভূধর, ভূভুজ, ভূমিপ "a king."

h. Miscellaneous.—There are many nouns which cannot be classed under any of the preceding denominations, and which I have therefore called miscellaneous, as মৃৎ, মৃত্তিকা "earth;" অমর "undying," "ever-living," অমরাবতী "the immortal place," "heaven," etc. The rules hitherto given refer to words either purely Sanskrit, or at least of Sanskrit origin. The following remarks apply to native words or those used in an idiomatic sense. When the mutual performance of the same thing is to be expressed, the verbal noun ending in আ denoting the result of the action is reduplicated, and the letter ই is substituted for the final আ to end with, as কাটাকাটি "a mutual cutting;" মারামারি "a mutual beating." Substantives are also reduplicated in a similar manner, as কানাকানি "from ear to ear;" মুখামুখি "face to face." A sound of no perceptible meaning is often made to rhyme with a word to denote such things as generally accompany it: thus, জল্‌টল্ "water," etc., the same as জল "water." A syllable is often reduplicated to imply an imitation of certain sounds, as ঝন্‌ঝন্ "any pattering sound;" ঠন্‌ঠন্ "the tinkling of bells." The following example will show how such reduplicated words are used: viz. অবিশ্রান্ত পড়ে চোট করে হানাহানি। ঝন্‌ঝন্ ঠন্‌ঠন্ শব্দ মাত্র শুনি ॥ "Wounds fall without ceasing and inflict *reciprocal gashes;* I hear only the *din* and *clashing sound* of the battle."

DERIVATIVE ADJECTIVES.

88. Derivative adjectives are of two kinds, those formed from nouns like our adjectives ending in *able, ible, ate, ent,*

ous, *y*, *ly*, *ful*, *some*, etc.; and those formed from verbs like the English participles ending in *ing*. The terminations অ *m.* আ *f.* form adjectives, but the অ of the masculine is generally dropped in Bengālī, though retained in Sanskrit: thus, নির্ম্মল্ *m.* নির্ম্মলা *f.* "pure," "immaculate." The terminations অ *m.* ঈ *f.* are of frequent occurrence; but generally the অ of the masculine is altogether dropped in Bengālī, though retained in Sanskrit: thus, সুন্দর্ *m.* সুন্দরী *f.* "beautiful." The terminations অ *m.* ঈ *f.* when joined to nouns whose first syllable has been augmented by বৃদ্ধি, form adjectives with a meaning implying a relationship to what the noun implies: thus, সামুদ্র "marine," from সমুদ্র "the sea." The terminations ঈ *m.* ইনী *f.* are added to nouns, to imply the being possessed of what the noun signifies: thus, কামী *m.* কামিনী *f.* "lustful," from কাম "lust." The terminations বান্ *m.* বতী *f.* or মান্ *m.* মতী *f.* also form adjectives denoting the possession of what the noun to which they are added implies: thus, পুণ্যবান্ *m.* পুণ্যবতী *f.* "holy," from পুণ্য "holiness;" বুদ্ধিমান্ *m.* বুদ্ধিমতী *f.* "intelligent," from বুদ্ধি "intellect." The terminations ইক *m.* ইকী *f.* are added to nouns augmented by বৃদ্ধি to denote the possession of what the noun implies: thus, ধার্ম্মিক *m.* ধার্ম্মিকী *f.* "pious," from ধর্ম্ম "piety." The terminations ইয় *m.* ইয়া *f.* or ঈয় *m.* ঈয়া *f.* or এয় *m.* এয়া and এয়ী *f.* or য় *m.* য়া *f.* are added to nouns to form adjectives implying some kind of relationship, either general or particular, with the word which they qualify. The words to which they are added are often augmented by বৃদ্ধি, as পৌরুষেয় "male," from পুরুষ "a man." The terminations ইষ্ণু and আলু are often found joined to roots and nouns to form adjectives denoting the having a tendency to what they imply: thus, সহিষ্ণু *having a tendency to suffer:* "patient," from সহ "bear *or* endure," দয়ালু

"compassionate," from দয়া "pity." The terminations বর and উ form adjectives denoting possession or propensity; as ঈশ্বর "a lord," from ঈশ "power;" ভিক্ষু "a beggar," from ভিক্ষ "beg."

a. A very great number of adjectives expressive of *having* or *possessing* the thing indicated by the substantive, is formed by affixing বৎ, মৎ, ইন্, শালীন্, ধারিন্ "holder," and the Hindūstānī termination ওয়ালা; and a few by affixing বিন্, ইন, উর, আহু, ল, ইল, ইর, ঈর, শ, র to nouns: thus, রূপ "beauty," রূপ-বৎ "beautiful;" ঊর্মি "a wave," ঊর্মি-মৎ "wavy;" জ্ঞান "knowledge," জ্ঞানিন্ "possessing knowledge," "sapient," "wise;" বল "strength," বল-শালিন্ "possessing strength," "strong;" টুপি "a cap," টুপি-ওয়ালা "wearing *or* holding a cap" (a term applied to Europeans and Christians in general); মেধা "memory," মেধা-বিন্ or মেধির "possessing a good memory," "having capacity to learn;" কাণ্ড "an arrow," কাণ্ডীর "having arrows;" দন্ত "a tooth," দন্তুর "tusked;" দয়া "kindness," দয়ালু "kind;" জটা "matted hair," জটা-ল "having matted hair," "a devotee;" রোম "hair," রোম-শ "hairy."

b. Adjectives formed by adding বিশিষ্ট "having," "possessed of," উপেত যুক্ত "joined *or* connected with," অন্বিত "possessed of," আপন্ন "having," "seized *or* affected by," and গ্রস্ত "swallowed by," "involved in;" though not literally or directly, yet in effect, are of this class, as গুণ "quality," গুণ-বিশিষ্ট, গুণোপেত, গুণযুক্ত, গুণান্বিত "having *or* possessing qualities;" রাগ "anger," রাগাপন্ন, রাগ-গ্রস্ত "possessed of, *or* seized by anger." আকুল and আতুর "distressed," are generally annexed to nouns signifying passions or consequences thereof, as ক্রোধাতুর "distressed by anger," শোকাকুল "distressed by grief."

c. The following Past Participles are often employed to ex-

press the existence in some individual or thing, of what the noun implies, viz., যুক্ত, যুত, অন্বিত, সমন্বিত, প্রযুক্ত, উপেত or আসক্ত all signifying "joined *or* attached;" ভক্তিযুক্ত *possessed of faith:* "confiding;" শ্রীযুত *possessed of glory*, etc.: "glorious;" শঙ্কান্বিত *possessed with fear:* "afraid;" যৌবনসমান্বিত *possessed of youth:* "youthful;" লজ্জাপ্রযুক্ত *possessed of shame:* "ashamed;" গুণোপেত *possessed of good qualities:* "accomplished;" ব্যসনাসক্ত *addicted to vice* or *debauchery:* "vicious," "dissolute;" বৃত্ত "turned," সদ্বৃত্ত *turned to what is good:* "well-disposed;" আর্ত্ত "pained," রোগার্ত্ত *pained by sickness:* "sick;" অর্দ্দিত "afflicted," শোকার্দ্দিত *afflicted with grief:* "sorrowful;" গ্রস্ত "seized," প্রেমগ্রস্ত *seized with love:* "in love;" আকুল "filled," চিন্তাকুল *filled with anxious thoughts* · "sad;" আপন্ন "attained," বিস্ময়াপন্ন *overtaken by surprise:* "confounded;" সম্পন্ন "gifted," জ্ঞানসম্পন্ন *gifted with knowledge:* "wise;" ভূত "become," বশীভূত *become obedient:* "submissive;" আবিষ্ট "filled," শোভাবিষ্ট *filled with splendour:* "resplendent;" মত "understood," পূর্ব্বমত *before understood:* "forementioned;" রত "devoted to," অনুগ্রহরত *devoted to benevolence:* "benevolent;" হৃত "done," পূর্ব্বহৃত *formerly done:* "former," "previous;" স্থিত "situated," মধ্যস্থিত *situated in the middle:* "medial," "central;" দুঃখিত "pained," মনোদুঃখিত *pained at heart:* "grieved;" প্রাপ্ত "obtained," বিকারপ্রাপ্ত *what has been changed:* "altered," "disfigured;" লব্ধ "acquired," প্রসাদলব্ধ *acquired through favour:* "bestowed;" হিত "kept," অন্তর্হিত *kept within:* "concealed;" জাত "born," ঔরসজাত *legitimately born:* "legitimate;" নিমিত্ত "caused," নিবারণনিমিত্ত *caused by prohibition:* "preventive;" আর্দ্রিত "moistened," দয়ার্দ্রিত *moistened with pity:* "affected;" সিদ্ধ "effected," প্রমাণসিদ্ধ *effected by proof:* "demonstrated;" অর্জ্জিত or উপার্জ্জিত "earned," করণার্জ্জিত *acquired through good works:* "deserved," "merited;" স্বাম্যুপার্জ্জিত *acquired through a husband:* "marital," "conjugal."

d. The following epithets imply "fitness": অর্হ, উপযুক্ত, যোগ্য or উচিত "fit," thus, নিন্দার্হ *deserving of blame:* "culpable;" রাজ্যোপযুক্ত "fit for empire;" কর্ম্মযোগ্য *fit for work:* "capable," "active;" যথোচিত *as is fit:* "suitable," "much;" ইষ্ট "wished," যথেষ্ট *as is wished:* "sufficient," "satisfactory."

e. Epithets are very often formed from a past participle and a noun implying a substance, to express some new connection of one subject to another: thus, মণ্ডিত "adorned," রত্নমণ্ডিত *adorned with gems:* "jewelled;" খচিত "inlaid," মণিখচিত *inlaid with gems:* "jewelled;" নির্ম্মিত "fashioned," লোহনির্ম্মিত *formed of iron:* "of iron;" সংবৃত "covered," বল্কলসংবৃত *covered with bark:* "dressed in bark;" ঘটিত "taken place," লোহঘটিত *impregnated with iron:* "chalybeate."

f. The absence or loss of whatever the noun implies is often expressed by subjoining the following participles: viz. হীন "destitute," বিদ্যাহীন *destitute of knowledge:* "illiterate;" রহিত "deserted," অন্নরহিত *without food:* "foodless," "destitute;" বর্জিত "abandoned," ভাবনাবর্জিত *without reflection:* "heedless;" ভ্রষ্ট "fallen," জাতিভ্রষ্ট *fallen from birthright:* "outcast;" হত "destroyed," জ্ঞানহত *bereft of consciousness:* "confounded."

g. Epithets implying similarity are very frequently formed with the following terminations: viz. সমান, তুল্য, প্রায়, রূপ, ন্যায় or দৃশ "like," thus, বিদ্যুৎসমান *like lightning:* "quick," "nimble;" চন্দ্রতুল্য *moon-like:* "lunar," "beautiful;" রাজাধিরাজপ্রায় *like an emperor:* "imperial;" পিতারূপ *like a father:* "fatherly," "paternal;" স্বর্গন্যায় *heaven-like:* "heavenly," "celestial;" সদৃশ *like the good:* "virtuous," "worthy."

h. The word রূপ literally denotes "form" or "shape," hence, "similitude;" but in composition it further signifies "composed

of," or "consisting of;" hence it is in a very limited degree equivalent to a genitive sign, as thus stated by Dr. Yates: 'The possessive case is supplied by রূপ "form," when the language is not natural but figurative, as মৃত্যুরূপ রজ্জু "the cords of death," পরিত্রাণরূপ পাত্র "the cup of salvation," শোকরূপ অগ্নি "the fire of distress." This word রূপ must not be confounded with its cognate স্বরূপ: the former may always be explained by "having *or* assuming the form of," as শোকরূপ অগ্নি "fire having the form of grief;" the latter, স্বরূপ, may always be explained by "being a peculiar form of," as অগ্নিস্বরূপ শোক "grief being a peculiar form of fire," তাহার পরামর্শ বিষস্বরূপ হয় "his advice is poison," that is, "a peculiar form of poison."'

i. The subjoined epithets have a word implying an agent as the last member of the compound, and no remark need be made respecting them, except that their feminines are formed by ইনী like other attributives in ঈ. See § 88. কারী "making," অখ্যাতিকারী *making dishonour*: "dishonouring;" উপকারী "helping," পরোপকারী *helping another*: "kind," "humane;" বাদী "speaking," মিথ্যাবাদী *speaking falsehood*: "lying;" অপবাদী "censuring," পরাপবাদী *censuring others*: "slanderous;" গামী "going," অগ্রগামী *going before*: "preceding;" অবলম্বী "depending," ধৈর্য্যাবলম্বী *depending on firmness*: "patient;" বর্ত্তী "abiding," মধ্যবর্ত্তী *abiding in the middle*: "central," "medial;" শালী "disposed to," উপকারশালী *disposed to assistance*: "beneficent;" ধ্বংসী "destroying," উপকারধ্বংসী *destroying kindness*: "ungrateful;" দর্শী "seeing," দীর্ঘদর্শী *seeing long* (*before*): "provident," "cautious;" কাঙ্ক্ষী "desiring," অনুরাগকাঙ্ক্ষী *desiring attachment*: "affectionate," "fond;" স্থায়ী "staying," অন্তরীক্ষস্থায়ী *staying in the atmosphere*: "aerial;" অর্থী "desiring," অন্নার্থী *desiring food*: "hungry," "destitute;" ত্যাগী "abandoning," ধর্ম্মত্যাগী *abandoning right*: "reprobate;" ব্যয়ী "consuming,"

পরিমিতব্যয়ী *consuming what's ascertained*: "economical;" রাগী "passionate," ক্ষণক্ষণরাগী *passionate from moment to moment*: "peevish;" অনুরাগী "delighting," স্বকর্ম্মানুরাগী *delighting in his own acts*: "vain-glorious;" অনুবর্ত্তী "following," আজ্ঞানুবর্ত্তী *following orders*: "obedient;" অনুসারী "following," শাস্ত্রানুসারী *following the ordinances*: "orthodox;" অনুযায়ী "following," আজ্ঞানুযায়ী *following orders*: "obedient;" এষী *f.* ইণী "wishing," হিতৈষী *well-wishing*: "benevolent."

k. The following epithets are likewise formed by a termination implying an agent: viz. দায়ক "giving," ভিক্ষাদায়ক *giving alms*: "charitable;" জনক "producing," ভয়জনক *producing fear*: "terrific;" দর্শক "shewing," অনিষ্টদর্শক *shewing what's not desired*: "ominous;" ইচ্ছুক "wishing," ঐশ্বর্য্যেচ্ছুক *desiring power*: "ambitious," "worldly-minded;" পূরক "fulfilling," বাঞ্ছাপূরক *fulfilling wishes*: "kind," "humane;" ঘাটক "destroying," বিশ্বাসঘাটক *destroying confidence*: "treacherous;" প্রকাশক "exhibiting," স্বগুণপ্রকাশক *exhibiting self-qualifications*: "ostentatious," "vain-glorious."

l. The following inseparable terminations serve to form epithets, that are of very frequent occurrence; they are all either past participles, or the contractions of words implying an agent: চর "moving," জলচর *moving in the water*: "aquatic;" কর "doing," ব্যামোহকর *causing uneasiness*: "persecuting;" স্থ "standing," মধ্যস্থ *standing in the middle*: "medial," "an umpire;" গ "going," অগ্রগ "*going before*: "preceding;" গ "singing," সামগ "singing the Sāma Ved;" জ্ঞ "knowing," সর্ব্বজ্ঞ *knowing all things*: "omniscient;" ঘ্ন "destroying," শত্রুঘ্ন "killing the foe;" হর "seizing," মনোহর *captivating the heart*: "fascinating;" দ "giving," অন্নদ *giving food*: "charitable;" জ "born," কামজ *arising from lust*: "libidinous."

m. When the inseparable terminations ময় *m.* ময়ী *f.* are added

to a substance, it implies the being made up of it, or the being filled with it: thus, ময় "composed of," কাষ্ঠময় *made of wood*: "wooden." The termination শূন্য "empty," "void of," seems very much the opposite of ময়, and is of common occurrence: thus, শূন্য "empty," নরশূন্য *destitute of men*: "uninhabited." The inseparable termination শীল implies a natural disposition to any quality to which it is subjoined: thus, শীল "disposed to," ভয়শীল *disposed to fear*: "fearful," "timid."

n. The following adjectives being added to words, form attributives: viz. করণক "having cause," অনুরোধকরণক *effected by complaisance*: "complaisant," "kind;" আত্মক "inherent," চতুষ্টয়াত্মক *consisting of four*: "quadruple;" পূর্ব্বক "being previous," বিনয়পূর্ব্বক *with previous humility*: "humble;" কর্ত্তৃক "having an agent," অন্যকর্ত্তৃক *having another for an agent*: "done by another."

o. The adjuncts পূর্ব্বক and কর্ত্তৃক will require some further illustration, as they are peculiar in their use: they both are employed in place of the instrumental case, as we stated § 23. The first implies the manner how any act was performed; and the latter describes the agent by whom anything was accomplished, and therefore requires the verb in the passive voice: thus, হে দেবতা সকল আমি বিনয়পূর্ব্বক নিবেদন করিতেছি। "O ye host of Gods! I make a humility-*preceding* representation." The above example is therefore equivalent to "a representation preceded *by* humility," *i.e.* "an humble representation." Again, পণ্ডিতকর্ত্তৃক তাহা উক্ত আছে। "that is declared by the *Pandit*," or "the Pandit *being the agent* that is declared."

p. We now conclude with two lists of adjectives formed in various ways, the first from nouns, the second from verbs.

1. *Adjectives formed from Nouns.*

NOUNS.	TERMINATIONS.	WORDS.
লাক্ষ lac dye.	ইক	লাক্ষিক dyed with lac.
জ্ঞান knowledge.	ইন্	জ্ঞানী (ইন্) wise.
অন্ত end.	ইম	অন্তিম last.
পিচ্ছা hind part.	ইল	পিচ্ছিল slippery.
কুল a race.	ঈন	কুলীন honourable.
নরক hell.	ঈয়	নরকীয় hellish.
বাত wind.	ঊল	বাতূল hypochondriac.
কর্ম্ম work.	ঠ	কর্ম্মঠ diligent.
ভী fear.	ম	ভীম terrific.
পাপ sin.	ময়	পাপময় sinful.
বুদ্ধি wisdom.	মৎ	বুদ্ধিমৎ wise.
দন্ত a tooth.	য়	দন্ত্য dental.
মধু honey.	র	মধুর sweet.
শীত coldness.	ল	শীতল cold.
ভী fear.	লুক্, রুক	ভীলুক, ভীরুক timid.
কেশ hair.	ব	কেশব hairy.
জ্ঞান knowledge.	বৎ	জ্ঞানবৎ wise.
তেজস্ brightness.	বিন্	তেজস্বী (ইন্) bright, glorious.
লোম hair.	শ	লোমশ hairy.
কর্ম্ম work.	শীল, শালী (ইন্)	কর্ম্মশীল, কর্ম্মশালী diligent.

2. *Adjectives formed from Verbs.*

The largest class of this sort is that ending in ঈ (ইন্), as স্থায়ী (ইন্), "standing," কারী (ইন্), "doing," প্রত্যয়ী (ইন্) "believing;" but there are many other ways of forming adjectives from verbs as may be seen in the following table:

ROOTS.	TERMINATIONS.	WORDS.
সৃ to go.	অক	সরক moving; a way.
জীব্ to live.	অন্ত	জীবন্ত living.
ভী to fear.	আনক	ভয়ানক terrifying.

ROOTS.	TERMINATIONS.	WORDS.
দয়্ to pity.	আলু	দয়ালু pitying.
সহ্ to bear.	ইষ্ণু	সহিষ্ণু bearing.
মৃদ্ to be soft.	উ	মৃদু mild.
ভঙ্গ to break.	উর	ভঙ্গুর breaking, brittle.
জাগ্ to awake.	ঊক	জাগরূক waking.
ধৃষ্ to be bold.	ষ্ণু	ধৃষ্ণু daring.
অদ্ to eat.	মর	অদ্মর ravening.
নম্ to bow.	র	নম্র yielding, humble.
নশ্ to perish.	বর	নশ্বর perishing.
স্থা to stand.	স্নু	স্থাস্নু standing, stationary.
জি to conquer.	,,	জিষ্ণু conquering.

DERIVATIVE VERBS.

89. We have already explained, § 50, how causal verbs are derived from their primitives; it remains only to say a few words on the derivation of Bengālī verbs from Sanskrit roots. As a general rule, if the Sanskrit root ends with a consonant, the Bengālī verbal noun is formed from it by adding অন্, and sometimes changing the vowel of the root by *guṇa* or *vriddhi*, especially such as end in the anomalous vowel ঋ *ri*, thus:

ROOT.	VERBAL NOUN.	ROOT.	VERBAL NOUN.
অর্চ	অর্চন worshipping.	বহ্	বহন bearing.
গণ্	গণন counting.	হঁস্	হাঁসন laughing.
চল্	চলন moving *or* going.	কৃ	করণ doing.
তুল্	তুলন taking up.	ধৃ	ধরণ taking hold.
লিখ্	লিখন or লেখন writing.	মৃ	মরণ dying.
বম্	বমন vomiting.	হৃ	হরণ taking by force, stealing.
ঘট্	ঘটন happening.		
জ্বল্	জ্বলন blazing.		

Roots ending with a double consonant, the first of which is a nasal, usually change the latter to ঁ and lengthen the preceding vowel, as অঙ্ক্, আঁকন "marking," ক্রন্দ্, কাঁদন "weeping," বণ্ট, বাঁটন "sharing out," বন্ধ, বাঁধন "binding."

The following may be regarded as irregular in their formation, though with one exception regular in their conjugation after they are formed:—

ROOT.	VERBAL NOUN.	ROOT.	VERBAL NOUN.
আপ্	পাওন obtaining.	দৃশ্	দেখন seeing.
—	— with প্র প্রাপন *id.*	ধু	ধোওন washing.
কথ্	কহ্ন speaking.	নী	লওন taking.
ক্রী	কিনন buying.	ভূ	হওন being.
বি	বেচন selling.	মা	মাপন measuring.
গৈ	গায়ন singing.	আই	আইসন coming.
জাগ্	জাগন awaking.	রক্ষ্	রাখন, রক্ষণ keeping.
জ্ঞা	জানন knowing.	শিক্ষ্	শিখন, শিক্ষণ learning.
ডীorউড্ডী	উড়ন flying.	শী	শয়ন lying down.
দণ্ড	দাঁড়ান standing.	শ্রু	শুনন hearing.
দা	দেওন giving (irregular, *vide* § 52.)	স্থা	থাকন or তিষ্ঠন or রহ্ন being situated.
দ্রু	দৌড়ন running.		

COMPOSITION OF WORDS.

90. It is one main peculiarity of the class of languages called Indo-European that they all, more or less, delight in compound words. The Sanskrit, in this respect, stands decidedly at the head of the family; as there appears to be no limit to the number of the words that may thus be combined into one compound word. It is a general rule that when two or more words are compounded, all the com-

ponent members, except the last, reject their characteristic signs of gender, number, and case, and the intervening conjunction copulative, if any, and then unite by সন্ধি, if applicable.

a. The compound words, সমাস *samāsa*, agreeably to the nature of their construction, are arranged under the following classes by native grammarians; viz. the দ্বন্দ্ব; the কর্ম্মধারয়; the দ্বিগু; the তৎপুরুষ; the বহুব্রীহি; and the অব্যয়ীভাব.

1. দ্বন্দ্ব-সমাস

91. Is the aggregation of nouns in the same case and of the same sort under one head, by omitting any intervening copulative conjunction which is equivalent to our "and:" thus, instead of রাম আর লক্ষ্মণ they say রামলক্ষ্মণ "Rāma and Lakshmana;" so instead of রামকে এবং লক্ষ্মণকে they say রামলক্ষ্মণদিগকে "to Rāma and to Lakshmana;" so in the following sentence, where we have a *dwandwa* consisting of four words, অত এব পুত্তলিকার কর্ণ গলা হস্ত পাদের জন্য অলঙ্কার গড়িয়া পরাই। "For this reason, having formed ornaments for the *ears-neck-hands-feet* of the image, let me decorate it with them."

a. In Sanskrit this form of compound is divided into two sorts, called *itaretar* and *samāhāra*. The *itaretar* consists of a combination of two or more nouns ending with a dual or plural termination, as in *Rāma-Lakshmaṇa-dig-ke*, so also in the oblique cases of the following, viz. পিতামাতা "father and mother," গুরুশিষ্য "master and scholar." Again, the *samāhāra* consists of a similar combination of words forming a singular or collective noun: thus, মাংসরক্ত "flesh and blood," পাণিপাদ "hand and foot," রূপরসগন্ধস্পর্শ "form, taste, smell, and touch" (collectively).

2. কর্ম্মধারয়-সমাস

92. The compounds of this class consist of adjectives prefixed to their substantives in conformity to the rules of *sandhi*, as পরম + আত্মা = পরমাত্মা "the Holy Spirit," "God;" নীল + উৎপল = নীলোৎপল "the blue lotus."

a. The first member of a *Karmadhāraya* may also be a noun, which, when thus prefixed becomes equivalent to an adjective, or a substantive in the genitive case, as স্বর্ণসূত্র "a gold chain," ধর্ম্মপুস্তক "the holy book," রাজকুমার "the king's son," গুরুগৃহ "the preceptor's house," পল্লবফলপুষ্পস্তবকমঞ্জরশোভা "the beauty of shoots, fruits, flowers, clusters and buds." In compounds of this kind, words ending with ঋ retain their original form, as পিতৃধর্ম্ম "father's religion," মাতৃস্নেহ "mother's affection."

b. Words denoting *excellence*, or used metaphorically for that purpose, are placed after the object, as নৃপ-বৃন্দারক "an excellent king," নর-সিংহ "a man-lion," *or* "a man bold as a lion," নৃ-কুঞ্জর "a man-elephant," *i.e.*, "powerful as an elephant," পুরুষ-ব্যাঘ্র "a man-tiger," বীরেন্দ্র "the king of heroes."

c. The words রাজন্ "a king," and অহন্ "a day," when preceded by adjectives, drop their (final) ন্, as উত্তমাহ "a fine day," পুণ্যাহ "a holy day," মহারাজ "a great king." The word অহন্, however, becomes অহ্ন after the word সর্ব "all," and any word signifying a particular part of time, as সর্বাহ্ন "all day," মধ্যাহ্ন "mid-day," সায়াহ্ন "evening," পূর্বাহ্ন "forenoon."

3. দ্বিগু-সমাস

93. A compound of this class is always preceded by a numeral, which gives the idea of an aggregate number of whatever the noun implies, equal to the value of the numeral: thus, ত্রিভুবন "the three-worlds," from ত্রি "three," and ভুবন "a world;" চতুর্যুগ "the four-ages," from চতুর্ "four," and যুগ "an age."

a. When applied to the names of *weights, vessels, weighable objects,* মন is usually changed into মনি or মুনি; শের into শেরা; ছটাক into ছটাকে; হাত into হাতি; গজ into গজা; বুরুল into বুরুলে; আঙ্গুল into আঙ্গুলে. চার-মনি "containing *or* weighing four mans *or* maunds," তিন-শেরা "containing three seers," পাচ ছটাকে "weighing five chhaṭāks." *Vide* Appendix on Weights and Measures.

4. তৎপুরুষ সমাস

94. *Tatpurusha samāsa* is the compounding of two substantives by cutting off the inflective sign of the first; somewhat like our words "steam-navigation" and "Thames-Tunnel:" thus গুরু-পুত্র for গুরুর পুত্র "the son of the গুরু," শ্বশুর-বাড়ী for শ্বশুরের বাড়ী "the house of father-in-law," মৎপিতা for মম পিতা "my father," অস্মদ্ভ্রাতা for আমাদের ভ্রাতা "our brother," ত্বদ্বাক্য for তব বাক্য "thy word," তদ্গৃহ for তস্য গৃহ "his house," রাজ কর for রাজার কর "the king's taxes," মাতৃ স্নেহ or মাতার স্নেহ "mother's affection."

a. Observe that in such compositions রাজা or রাজন্ is changed into রাজ, and "his," "thine," "mine," etc., assume what in Sanskrit is called their crude form, viz., তৎ, ত্বৎ, and মৎ, etc.

5. বহুব্রীহি সমাস

95. When two or more words or compound terms being put together form such an epithet or attribute as indicates the object of attribution endued with or possessed of what is signified by its component elements, and not their respective significations singly, such composition is called বহুব্রীহি-সমাস: thus, from পীত "yellow" and অম্বর "cloth," are formed পীতাম্বর the epithet which means "clothed in yellow," one of the denominations of *Krishna,* from his generally wearing yellow clothes. As a general rule, regarding the order of the words in the above compound,

the final member is generally a substantive or that term which indicates the subject of attribute; the initial, a substantive, an adjective, a preposition, or a participle; and a medial, if any, generally an adjective; for example, পদ্ম-লোচন "lotus-eyed," মহামতি "high-minded," দশানন "ten-headed," সুহৃদ্ "good-hearted," whence, "a friend," হতবুদ্ধি "bereft of sense *or* understanding," রূপবদ্ যুবতী (or যুব) ভার্য্য "having a beautiful young wife."

a. When the compound word is an epithet of comparison, and both the members are substantives, then the word compared to is used first, and that compared, last, as চন্দ্র-বদন "having a moon-like face *or* person," *i.e.* "having a face as beautiful as the moon." Compound words of this class are also formed by combining with any substantive a passive participle; in which case the substantive is always used first. Such compounds are very numerous, being, in fact, formed at the pleasure of the writer or speaker, to imply some new state of what is described; a few specimens of which we here subjoin: উত্থ "arisen," সুপ্তোত্থিত *arisen from sleep*: "awakened," আক্রান্ত "overstepped," রিপক্ষাক্রান্ত *overstepped by an enemy*: "invaded;" উক্ত "spoken," শাস্ত্রোক্ত *declared in the Ordinances*: "ordained;" বিহিত "directed," শাস্ত্রবিহিত *directed in the Ordinances*: "decreed;" বিরুদ্ধ "opposed," শাস্ত্রবিরুদ্ধ *contrary to the Ordinances*: "heteredox;" আরূঢ় "mounted," অশ্বারূঢ় *mounted on a horse*: "riding," "equestrian;" গর্ব্বিত "proud," ধনগর্ব্বিত *proud of wealth*: "purse-proud;" আগত "arrived," বিদেশাগত *arrived from abroad*: "foreign;" আয়ত্ত "subjected," অদৃষ্টায়ত্ত *subjected to fate*: "predestined;" জ্ঞাত "known," সর্ব্বজ্ঞাত *who is acquainted with all things*: "omniscient," "wise;" বিদ্ধ "pierced," শরবিদ্ধ *pierced by an arrow*: "transfixed;" অঙ্কিত "marked," নামাঙ্কিত *marked with a name*: "superscribed;" দত্ত "given," দেবীদত্ত "given by a goddess;" লব্ধ "acquired," or প্রাপ্ত "got," দেবলব্ধ or দেবপ্রাপ্ত "obtained from a god;" রচিত "composed," পণ্ডিতরচিত

"composed by a Pandit;" পূরিত "filled," তুষপূরিত "filled with bran;" ভুক্ত "eaten," গজভুক্ত "eaten by an elephant;" লগ্ন "fixed," পঙ্কলগ্ন "stuck in the mud;" পতিত "fallen," জলপতিত "fallen into the water;" জীর্ণ "wasted," তনুজীর্ণ *wasted in body*: "emaciated."

b. Every compound word of this class, being an epithet, must agree in gender with the word to which it is related, and therefore its final component part, if of a different gender, is to be changed into the form of the same gender of which the object (qualified) is, and the rest generally into their crude or neuter form: thus, Masc. কৃষ্ণবর্ণ (পুরুষ) "black coloured," *or* "a black man;" Fem. কৃষ্ণ বর্ণা (স্ত্রী) "a black woman;" Neut. কৃষ্ণ বর্ণ (বস্ত্র) "a black coloured cloth."

c. If the last member of a *Bahuvrīhi* compound end in ঋ, or be a feminine noun with a final ঈ or ঊ, then ক is affixed to it, as অমাতৃক "without a mother," "having no mother;" সস্ত্রীক "having a wife," "with one's wife." The letter ক is generally affixed to the words উরস্ "chest," বয়স্ "age," সর্পিস্ "ghee," য়শস্ "fame," অর্থ "object" preceded by the privative particle অন্; and usually to করণ "an instrument;" also to পূর্ব্ব "before," মূল "root," "origin," পুত্র "a son," অর্থ preceded by স, and some others, when they form the last member of the *Bahuvrīhi* compound. The ক is optionally added to মনস্ "mind," and a few more, when similarly situated: thus, ব্যূঢ় + উরস্ = ব্যূঢ়োরস্ক "broad-chested," অধিক + বয়স্ = অধিকবয়স্ক "aged," প্রিয় + সর্পিস্ = প্রিয়সর্পিষ্ক "fond of ghee," অন্ + অর্থ = অনর্থক "useless," করণক "by means of," মহৎ + য়শস্ = মহায়শস্ক "very famous," অ + কর্ম্ম = অকর্ম্মক "without an object," অ + মূল = অমূলক "without foundation," অ + পুত্র = অপুত্রক "without a son," স + অর্থ = সার্থক "successful," অন্য + মনস্ = অন্যমনস্ক or অন্যমনঃ "differently minded." Finally, observe that অর্থ preceded by নির্ is used in Bengālī both with and without ক, as নিরর্থক or নিরর্থ "useless." The former, however, is not correct according to some Sanskrit grammarians.

6. অব্যয়ীভাব সমাস

96. These require very little notice, as the term applies to any of the five preceding words when used in an adverbial sense. They are formed either by prefixing some indeclinable word to a noun, simple or compound, as যাবৎ জীবন or যাবজ্জীবন "as long as life lasts," যাবৎ সূর্য্য চন্দ্র "as long as the sun and moon endure," যথাশক্তি "to the extent of one's power;" or by adding to the same some adverbial termination (see § 63, etc.); thus, পুষ্পবৎ "like *or* in the manner of a flower."

COMPOUND VERBS.

97. In Bengālī there is really but one species of compound verbs, although the grammarians have extended their number to no fewer than sixteen, to the great perplexity and disgust of the student. Verbs of this kind are all formed by combining with the conjunctive past participle of the leading or principal some other verb regularly conjugated, tending to modify the sense of the former. Such compounds may be neatly classed under five heads as follows:—

a. Intensives.—These are formed by adding to the conjunctive past participle such verbs as ফেলন "to throw," দেওন "to give," or যাওন "to go," (and some others to be acquired by practice), and signify the intenseness of the act; as তুলিয়া ফেলন "to remove," বলিয়া দেওন "to call," লইয়া যাওন "to take away." In all these expressions, although two verbs are employed, there is but one single action described, and that in an intensive degree. It sometimes happens, however, that they signify two distinct acts though closely connected together, as ধরিয়া লওন "to seize and bring," literally, "having seized to bring," কহিয়া ডাকন "to

tell and call," কহিয়া পাঠাওন "to send and tell (*i.e.*, to send word)," ধরিয়া আইসন "to seize and come." As a general rule, the second member of the intensive verb loses its own proper signification; and, at the same time, conveys to the leading verb an idea which in English may nearly be expressed by adding such words as *up, off, down, away*, etc.: thus, খাইয়া-ফেলন "to eat up," ছাড়িয়া-দেওন "to leave off," মারিয়া-পাড়ন "to knock down," চলিয়া যাওন "to go away."

b. Statisticals.—These are formed by the conjunctive participle with the verb যাওন, and signify the becoming of what is expressed by the participle, as উড়িয়া যাওন "to be flying," উঠিয়া যাওন "to be rising." According to the anonymous Bengālī, a species of statistical verb may also be formed by repeating the present participle and adding to it some other verb regularly conjugated: thus, তিনি গাইতেং আসিতেছেন "he *or* she comes (in the state of one) singing," সে কান্দিতেং দৌড়িল "he *or* she ran (in the state of one) weeping." This, however, is probably an imitation of the Hindūstānī, which forms its statistical verbs in a manner precisely similar.

c. Frequentatives.—These are formed by the conjunctive participle with the verb থাকন "to remain" or "continue," and signify the habit of doing what is expressed by the participle, as করিয়া থাকন "to be in the habit of doing," দৌড়িয়া থাকন "to be in the habit of running," বিবেচনা করিয়া থাকন "to be in the habit of reflecting." In like manner by combining with the participle the verb আইসন, the sense resulting will be that of a persevering or unremitting action: thus, তিনি যত্ন করিয়া আসিতেছেন "he has been exerting himself all along."

d. Completives.—These are formed by adding চুকন "to have done," *or* "to settle." regularly conjugated to the conjunctive

past participle of a verb, as খাইয়া-চুকন "to have done eating." I have inserted this form of compound verb on the authority of the anonymous grammarian alluded to in § 21, *a*. It is apparently a *Hindī* idiom; and I cannot say I ever met with it in the few Bengālī works I have read. The literal meaning of চুকন in Bengālī is "to mistake," *or* "to err;" but in Hindī *chuknā* with the *u* short signifies "to have done *or* completed," whereas the verb "to err" is *chūknā* with the *ū* long. This double sense of *chukan* in Bengālī sometimes leads to an ambiguity: thus, the expression আগে কিনিয়া চুকিয়াছি may signify "I have completed the purchase before," or it may mean "I have erred *or* done wrong in (this) before now." When the conjunctive participle is preceded by the negative না, the verb *chukan* retains its literal meaning, as আগে না বেচিয়া চুকিয়াছি "I have done wrong by not selling it before."

e. As a mere matter of curiosity I subjoin, with a few remarks of my own, the following list of compound verbs from Dr. Yates' Grammar and that of the anonymous Bengālī: — 1. *Nominals* 'which are formed by uniting any noun or past participle with an auxiliary verb, as ক্রয় করণ "to buy," বিক্রয় করণ "to sell," গমন করণ "to go," আগমন করণ "to come," বিচার করণ "to judge," "consider," দণ্ড দেওন "to punish," নত করণ "to humble," সহ্য করণ "to bear."' Now not one of these can be called a compound verb; it is a simple expression in which a transitive verb governs the accusative case. 2. 'Double compounds, which are formed by the union of two or more nouns with a verb, as ভোজন পান করণ "to eat and drink," ভরণ পোষণ করণ "to nourish and cherish," গমন আগমন করণ or গতায়াত করণ "to come and go."' This is precisely the same kind of expression as the preceding; the only difference is, that in these last the accusatives governed by the verb *karaṇ*, are *Dwandwa*

and not single words; but the principle in both is the very same.

f. Dr. Yates goes on to say, 'besides the preceding, there are several other kinds which are by some denominated compounds, and considered to be formed of the present participle ending with ইতে and the following verb.' The reverend author here falls into a mistake by confounding the present participle with the infinitive. The fact is that the following so-called compounds are in every instance simple expressions in which *one verb governs another in the infinitive mood,* as Lindley Murray hath it. Dr. Yates then proceeds, 'among these are reckoned: 3. *Acquisitives,* as দেখিতে পাওন "to obtain leave to see," যাইতে পাওন "to have leave to go;" 4. *Desideratives,* as করিতে চাহন "to wish to do," দেখিতে চাহন "to wish to see;" 5. *Inceptives,* as করিতে লাগন "to begin to do," দেখিতে লাগন "to begin to see;" 6. *Potentials,* as করিতে পারন "to be able to do," দেখিতে পারন "to be able to see;" 7. *Permissives,* as যাইতে দেওন "to allow to go," আসিতে দেওন "to allow to come."'

SECTION VI.

SYNTAX, OR THE CONSTRUCTION OF SENTENCES.

98. The Syntax of the Bengālī language is extremely simple, both as regards concord and government. Before we enter upon the subject, however, it may not be amiss to state in a few words what we mean by the term *sentence*. I take it for granted, that, when properly analysed, it will be found that in all languages a simple sentence must necessarily consist of three parts, expressed or understood: 1st, a *nominative* or *subject*; 2nd, a *verb*; and 3rd, a *predicate* or *attribute*; as "fire is hot," "ice is cold." In many instances the verb and attribute are included in one word, as "the man sleeps," equivalent to "the man is sleeping;" in which case the verb is said to be *neuter* or *intransitive*. When the verb is expressive of an action, and, at the same time, when the sense is incomplete without stating the object acted upon, it is called an *active* or *transitive* verb, as "the carpenter made a table;" in which sentence it is evident that something is required beyond the verb to complete the sense, for if we merely said "the carpenter made," the hearer would instantly ask, "made what?" An intransitive verb also frequently requires some additional words to complete the sense: thus, if we merely say, "Tīmūr came," the sense is very vague; but if we say "Tīmūr came to India," the sentence is complete. In a sentence whose verb is *active* or *transitive*, we shall de-

signate the three parts as *nominative*, *verb*, and *object*: thus, *the carpenter* is the nominative; *made*, the verb; and *a table*, the object. When the verb is *intransitive* we shall denote the three parts of the sentence as *nominative*, *verb*, and *complement*: for instance, in one of the above examples, *Tīmūr* is the nominative; *came*, the verb; and *to India*, the complement.

a. It appears, then, that the shortest sentence must consist of three words, expressed or understood; and it will be found that the longest is always reducible to three distinct parts, which may be considered as so many compound words. For example: "The scorching fire of the dark thunder-cloud utterly consumes the tall and verdant trees of the forest." In this sentence the words *fire*, *consumes*, and *trees*, are qualified or restricted by particular circumstances: still, the complex term, "The scorching fire of the dark thunder-cloud" is the nominative; "utterly consumes" is the verb; and "the tall and verdant trees of the forest" is the object. The Sanskrit language, the most philosophic of human tongues, or, as the Brāhmans not unreasonably say, "the language of the Gods," would easily and elegantly express the above sentence in three words. "The scorching fire of the dark thunder-cloud" might be thrown into one compound in the nominative case; the verb "utterly consumes" would be expressed by an appropriate preposition in composition with the verb *to consume*; and, "the tall and verdant trees of the forest" might be formed into one compound in the accusative plural.

b. In the arrangement of the three parts of a sentence, different languages follow rules peculiar to themselves; for instance, in the sentence, "the elephant killed the tiger," the Latin, Greek, and Sanskrit languages have the option of arranging the words in any order that may best please the ear. The Arabic and the Gaelic put the verb first, then the nominative, and lastly the object. The English and French follow the logical order as we

have given it; and the Bengālī, like the Hindūstānī, and most of the dialects of India, has also an arrangement of its own, which we shall now proceed to explain, as our first rule of Syntax or construction.

99. The general rule for the arrangement of the parts of a sentence in Bengālī is, first, the nominative or agent; secondly, the object or complement; and, last of all, the verb: thus, রাম যাইতেছেন "Rāma is going," রাম গত হইয়াছে "Rāma is gone," রাম শ্যামকে ধরিলেন "Rāma caught Shyāma," সে রাজা অজ্ঞাতশাস্ত্র ও সর্ব্বদা বিপথগামি আপন পুত্রগণকে কহিলেন "the king addressed his sons, who were ignorant of the shāstras, and continually going astray in forbidden paths." In this last sentence we have a fair specimen of the Bengālī arrangement. *Se rājā*, "the king," is the nominative; *kahilen* is the verb, placed as we have stated at the end of the sentence; and all the intermediate portion is the object.

CONCORD OF SUBSTANTIVES, ADJECTIVES, AND PRONOUNS.

100. When two substantives refer to the same person or thing, they are put in the same case, as তাহার ভ্রাতা গোপাল আমাকে কহিল "his brother Gopāl told me," তিনি আপন ভ্রাতাকে শত্রু জ্ঞান করেন "he counts his brother an enemy," গঙ্গা নদী "the river Ganges," কবি কালিদাস "Kālidās the poet," আম্র ফল "the mango fruit."

a. The name of a thing and that of the quantity, measure, etc. it implies, are put in the same case, as in German: thus, দুইসের দুগ্ধ "two seers of milk," পাঁচ মন তেল "five maunds of oil." In like manner, the name of a vessel and that of the thing it contained or may contain, when not declined are used in the same case, as এক গ্লাস জল "a glass of water," তিন নৌকা

চাউল "three boats (filled with) rice," এক বাক্স টাকা "a quantity of rupees contained in one box."

b. The name of a place, animal, or thing, and the word signifying it, when not declined, are, with a few exceptions, put in the same case; as মুরশিদাবাদ সহর or সহর মুরশিদাবাদ "the city of Murshidābād," হরিদ্বার তীর্থ "the holy place (called) Haridwār," খোদাদাদ হাতী "the elephant (named) Khodādād." So, also, the generic name of a tree, when not declined, is either put in the same case with the word which signifies the tree or part of it, or is governed by the word, as সুঁদরি কাঠ or সুঁদরির কাঠ "the soondari wood," শাল পাত or শালের পাত "the leaf of the shāl-tree," সেগুণ গাছ or সেগুণের গাছ "the teak tree."

c. The two words mentioned together, and agreeing with one another in case, as shewn in the three foregoing rules, are in declension considered as one word, and inflected accordingly; only the last of them admitting the different inflective terminations: thus, Nom. গঙ্গা নদী "the river Ganges;" Gen. গঙ্গা নদীর "of the river Ganges." Nom. দুইমন দুগ্ধ "two maunds of milk;" Loc. দুইমন দুগ্ধেতে "in two maunds of milk."

d. When in a sentence, between the name of the thing used first, and that of its quantity placed after, a numeral (excepting the numeral এক "one") intervenes, the sense becomes definite, as তিন জালা ঘি "three jars of ghee," ঘি তিন জালা "*the* three jars of ghee." The numeral এক "one," always renders the noun, to which it is prefixed or affixed, indefinite in signification, as we have already shewn in § 14.

101. As a general rule, the adjectives in Bengālī, as in English, are placed before their substantives, but do not vary with regard to the number, gender, or case of the latter, as Latin and Greek adjectives do: thus, ভাল বালক "a good boy," ভাল বালকেরা "good boys;" ভাল বালিকা "a

good girl," ভাল বালিকারা "good girls;" ভাল বাড়ী "a good house," ভাল বাড়ী সকল "good houses;" ভাল বালকের "of a good boy," ভাল বালকদের "of good boys," ভাল বালিকাকে "to a good girl," ভাল বালিকাদিগ্‌কে "to good girls;" ভাল বাড়িতে "in a good house."

a. Pure Sanskrit adjectives receive the feminine termination when qualifying animate feminine nouns, but they do not receive the plural and oblique terminations when qualifying such nouns in the plural number or oblique cases: thus সুন্দর পুরুষ "a beautiful man," সুন্দরী স্ত্রী "a beautiful woman;" Nom. plu. সুন্দর পুরুষেরা "beautiful men," সুন্দরী স্ত্রীরা "beautiful women;" Gen. sing. সুন্দর পুরুষের, সুন্দরী স্ত্রীর; Gen. plu. সুন্দর পুরুষদের, সুন্দরী স্ত্রীদের; but not সুন্দরেরা পুরুষেরা, সুন্দরীরা স্ত্রীরা, etc.

b. When another word signifying plurality is added to the feminine noun, the adjective agrees with the former, and not with the feminine, as স্ত্রীগণ ব্যাকুল হইয়া পলায়ন করিল "the women being afraid fled." Here ব্যাকুল agrees with গণ, and not with স্ত্রী, which would have required ব্যাকুলা.

c. Inanimate nouns with a feminine termination (which are often personified) have the adjective occasionally in the feminine, even when they are not so personified, as পৃথিবী লোকেতে পূর্ণা আছে "the earth is filled with people."

d. Dr. Yates on this subject says, 'Some writers go so far as to make the adjective feminine when it qualifies any noun that is feminine in the Sanskrit, as এই ভূমি or মৃত্তিকা বালীতে পরিপূর্ণা আছে "this soil is full of sand." This is an attempt at refinement which is never observed in common discourse, and which even in writing appears pedantic. It seems most according to the genius of the language, and therefore best, never to alter the termination of the adjective, unless it agree with a noun *animate* of the feminine gender.'

e. Passive participles, being purely Sanskrit, have the same concord as adjectives: thus, পুরুষ মুক্ত হইয়া যুদ্ধ করিল কিন্তু স্ত্রী মুক্তা হইয়া গৃহে গেল "the man being released fought, but the woman being released went home;" তাহার অনেক বিভব থাকিতেও অন্য২ বান্ধবদিগকে ঐশ্বর্য্যবান দেখিয়া সন্তুষ্ট হইল না "although he had great wealth, yet seeing his various other friends richer he was not satisfied."

102. The relative pronoun usually precedes its correlative or antecedent (as it is termed in our European Grammars): thus, যিনি জীব দিয়াছেন তিনিই আহার দিবেন "he who hath given (thee) life, will give (thee) food;" literally, "he who hath given (thee) life, that same will give (thee) food:" so যে এমন কর্ম্ম করিতে পারে সে সব করিতে পারে "he who can do such a deed as this, is capable of doing anything;" যিনি ঈশ্বরেতে বিশ্বাস করেন তিনি সুখী হইবেন "he who trusts in God will be happy;" যাহা তুমি ইচ্ছা কর তাহা আমি দিব "I will give you what you wish;" যাহারা আমার নিকটে আইসে তাহারা উপদেশ পাইবে "they who come to me shall obtain instruction." Observe that the correlative of যিনি is always তিনি, and the correlative of যে is সে; the former being the more respectful, and the latter inferior.

a. From the preceding examples it will be evident that the relative pronoun in Bengālī is used in a manner totally foreign to the idiom of the English language. In English we say "This is the man whom I saw," putting first the demonstrative or correlative "this," and appending the relative "whom." But the idiom of the Bengālī language requires the construction to be inverted: thus, আমি যাহাকে দেখিয়াছিলাম এই সেই ব্যক্তি literally, "whom I saw, this is that man;" or আমি যে ব্যক্তিকে দেখিয়াছিলাম সে এই literally, "what man I saw, this is he." In these sentences যাহাকে and যে are the relatives, and সেই and সে the demonstratives. To place the relative after the correlative is con-

trary to the idiom of the Bengālī language, and nothing short of necessity can excuse it.

b. In sentences like the following, the correlative may optionally be used before the relative, as ভারতবর্ষের সেই অংশকে বাঙ্গালা বলাযায় যাহাতে বাঙ্গালা ভাষা প্রচলিতা আছে; or, ভারত বর্ষের যে অংশে বাঙ্গালা ভাষা প্রচলিতা আছে সেই অংশকে বাঙ্গালা বলা যায় "that part of India is called Bengal in which the Bengālī language is current."

c. When the relative is in the first or second person, it must be combined with the personal pronoun in the nominative case, as পীড়িত যে আমি আমার এমত শক্তি নাই "I who am ill, have not such strength."

CONCORD OF VERBS.

103. In Bengālī, as in other languages, the verb agrees with its nominative in *person*, but not by any means in *number*, except in the first person, which is the same in both numbers. In the second person, the plural verb, as among ourselves, is generally used with a singular nominative. On the other hand, a plural nominative will have a singular verb, when the speaker intends to mark superiority in rank, station, etc., on his own part, or contempt and disrespect towards the persons he addresses. The third person singular may always have the verb in the singular, without necessarily indicating that any disrespect is implied. At the same time, when great respect is intended, the singular nominative has the verb in the plural; and lastly a plural nominative takes the singular verb, when disrespect or inferiority is implied.

a. Drs. Carey and Yates, also the anonymous Pandit, have, I think, very needlessly and even inaccurately, in their Bengālī

grammars, innovated the good old terms of *plural* and *singular* into *honorific* and *common*, respectively. In the paradigms of the conjugation of the verb, I have followed Halhed and Haughton, whose systems are in accordance with common sense. Why in the name of goodness puzzle the student with new and incorrect terms, when the old ones are infinitely better? The use of the plural for the singular verb, and *vice versâ*, is not peculiar to the Bengālī alone. It is equally applicable to the Hindūstānī, the Marhattī, and, in some degree, to the Persian; also to the German and other European languages.

Use and Application of the Tenses, etc.

104. The following remarks on the *tenses* of the verb are chiefly adopted, with numerous additions and corrections, from the last edition of Dr. Yates' "Bengālī Grammar." In that valuable work they are prematurely introduced at page 52; and, by consequence, at too early a stage of the student's progress. I conceive them to belong more to the Syntax than to the Etymology of the language.

a. The *Present indefinite tense* is used for general statements, and has no definite reference to any particular time, as তিনি পাঠ করেন "he reads," তাহারা শ্রম করে "they labour," পক্ষিরা উড়ে "birds fly." The student may here observe that in this first example the singular nominative has a plural verb, out of respect for *literature*. In the second and third examples the plural nominatives have a singular verb, for reasons that will be obvious from what we stated in § 103.

In familiar conversation and vivid description, it is sometimes used in a past sense, as আপনি যে পত্র লিখেন তাহার ভাব বুঝিলাম না "I did not understand the meaning of the letter you wrote," কল্য আমি ভোজন করি এমন সময়ে পীড়িত হইলাম "I became sick just at the time I was dining yesterday." It is also sometimes used

in the sense of the future, as তুমি কি বাটী যাইবা "will you go home?" আমি যাই "I go," *i.e.* "will go."

b. The *Present definite* is used to express an act or event now in progress, but not yet completed, as আমি লিখিতেছি "I am (now) writing," তিনি পাঠ করিতেছেন "he is (now) reading." This is as much as if the speaker had added, "I have not yet done writing *or* reading."

c. The *Past indefinite tense* is used to express time past, when referring to an event or act which is spoken of as being only *one in a series or narrative.* By using this tense the speaker indicates either that he will immediately tell what came next, or that he supposes his hearer to know what followed. It is therefore used in narratives, as তিনি তাহাকে এই কথা জিজ্ঞাসা করিলেন "he asked him this question," সে তাঁহাকে এই উত্তর দিল "he gave him this answer."

This tense is also frequently used to denote an event which has happened *just now* or *very recently*, and sometimes even one which is expected to happen the *next moment*, and then it corresponds with the perfect, the present, and sometimes even with the future in English: thus, আমি আহার করিলাম "I have taken my food, just now;" গমন করিবার সময় হইল "it is time to go;" আমি এই পত্র লিখিলাম "I write this letter;" এখন আমি তোমার কথার অভিপ্রায় বুঝিলাম "now I understand the meaning of your discourse;" আমি চলিলাম "I am off, *or* on the point of going;" ঐ মানুষ জলেতে পড়িল "that man will be tumbling into the water."

d. The *Imperfect tense* represents an action or event in progress at some time past, but not *then* finished, as তিনি আমাকে আঘাত করিতেছিলেন ইতিমধ্যে তুমি উপস্থিত হইলা "you came up just at the time he was striking me."

e. The *Perfect tense* represents an action as recently com-

pleted, and at the same time as unconnected with any subsequent act or event, as আমি তাহাকে সেই কথা কহিয়াছি "I have told him that affair;" তাহা তোমরা শুনিয়াছ "that you have heard." Occasionally, as in the French language, it denotes an event which took place *some time ago*, as এমন কথা হইয়াছে "such a report has spread abroad *or* has become (common);" তুমি কি ভোজন করিয়াছ "have you dined?" ভোজন করিয়াছি "I have" (that is, some time ago). This differs from the imperfect, তুমি কি খাইলা "have you dined?" খাইলাম "I have" (just now). The perfect and pluperfect are compounded of the past indefinite participle and the auxiliary verb, as করিয়া + আছি = করিয়াছি; করিয়া + ছিলাম = করিয়াছিলাম.

f. The *Pluperfect tense* represents the action as prior to some other point of time, usually specified in the sentence, as তিনি দূর দেশহইতে আসিয়াছিলেন কিন্তু লোকেরা তাঁহাকে গ্রাহ্য করিতে প্রস্তুত হইল না "he had come from a far country, but the people were not prepared to receive him." The pluperfect is sometimes used when no other point of time is specified; in these cases it shows, either that the event took place in ancient times, or that it has now lost its importance, as প্রাচীনেরা এই কথা কহিয়াছিলেন "this was a saying of the ancients," literally, "the ancients had proclaimed this saying;" তাহার বড় দুঃখ হইয়াছিল "he had great trouble."

g. The *Future tense* represents what is yet to come: it may be used definitely or indefinitely as to future time, and admits of no distinction for *shall* and *will*, as তিনি এই স্থানে আসিবেন "he will come hither;" কল্য সূর্য্যের উদয় হইবে "the sun will rise to-morrow;" আমরা প্রস্তুত হইব "we shall be ready." In respectful language the future is used for the imperative, as মহাশয় অনুগ্রহ করিয়া আমাকে এক পুস্তক দিবেন "be kind enough, sir, to give me a book." In predictions it is used in the same manner, as তাহার

বাটী শূন্য হইবে "his house shall be desolate," *or* "let his house be desolate."

h. The *Conditional tense* is employed to represent the frequency of any action, *i.e.* to signify what has been the usual course, custom or habit of the agent, as তিনি বালক কালে ভালরূপে বিদ্যাভ্যাস করিতেন "he was accustomed to pay great attention to study in his youth;" তিনি সেই সময়ে দিনেং আমার নিকটে আসিতেন "at that time he used to come to me daily." It is also used much like the French conditional mood, in which case it should always, in English, be translated by the subjunctive mood and pluperfect tense, as আমি যাইতাম কিন্তু অবকাশ পাইলাম না "I would *or* should have gone, but found no opportunity."

i. The *Imperative mood* is confined in its application chiefly to the second and third persons: দেখ "see," দেখুক্ or দেখুন্ "let him *or* them see." The forms দেখ and দেখিও of the second person plural differ a little. দেখ refers to the present occasion only; দেখিও is of general or permanent application.

105. As the difference between the *Past Indefinite*, the *Perfect*, and the *Pluperfect*, presents not a few difficulties, the following remarks may not be unacceptable to the learner. In the first place, they differ *as measures of the distance of time.* The *Past Indefinite* states what has happened *just now*, or *a little while ago*; the *Perfect* that which has happened *some time ago*; the *Pluperfect* that which has happened *long ago.* Secondly, they differ as to *the objects to which they direct attention.* The *Past Indefinite* directs attention not so much to the act or event itself, as to its *attendant circumstances*, such as time, place, manner, rapidity, recency, or to *that which followed next.* The *Perfect* directs attention to the fact itself, as being either important or historically true. The *Pluperfect* directs attention to

the circumstance that the fact is of an *old date*, or *no longer of any great interest* or importance. Lastly, they differ in this, that in connected narratives the *Past Indefinite* and *Pluperfect* alone are used; the past indefinite being the leading tense. The *Perfect* occurs chiefly in conversation and argumentative discourses.

a. The following examples will in some degree illustrate what has been just stated: viz. তিনি নৌকাতে আইলেন "he came by boat." Here attention is directed to the mode of conveyance; he came by boat, not by land. তিনি নৌকাতে আসিয়াছেন "he came by boat." Here attention is directed to the fact of his having come, as one that admits of no doubt, or that is important to the hearer. তিনি নৌকাতে আসিয়াছিলেন "he came by boat." This implies either that his having come is an old story, or no longer of any great importance, or else that he subsequently exchanged the boat for some other conveyance or place of abode. Again, কল্য আমি সে স্থানে গেলাম "I went there yesterday." Here attention is directed either to the place or the time, but not mainly to the act itself." কল্য আমি সে স্থানে গিয়াছি "I did go there yesterday." Yesterday being so near the present time, this phrase would not be used, except to call attention to the fact that I went, as being either important or unquestionably true. কল্য আমি সে স্থানে গিয়াছিলাম "I went there yesterday." This at once implies that my going there yesterday was only introductory to, or has since been followed by, some other event of greater importance or interest. Lastly, আমি তাহাকে সেই কথা কহিয়াছি "I told him that affair." Here the speaker supposes that his telling may be of some importance to the hearer, or else that the fact should not be doubted. So তাহা তোমরা শুনিয়াছ এমন কথা হইয়াছে "you heard that such a report has spread abroad." Here the report is important to the hearer, or else its having spread has been doubted. প্রাচীনেরা এই কথা কহিয়াছিলেন "the ancients said this." Here the tense indicates that it was very long ago.

b. In the following examples the *Past Indefinite* is idiomatically employed to express *present* time: গমন করিবার সময় হইল "it is time to go." This indicates, that a little earlier might have been too early, and that a little later might be too late. হইয়াছে would not imply either. আমি এই পত্র লিখিলাম "I write this letter." Here the writer fancies himself talking to his correspondent when opening the letter, and saying to him, "I wrote this letter." এখন আমি তোমার কথার অভিপ্রায় বুঝিলাম "now I understand you." The exact idea is, "now I have caught the meaning of your words." আমি চলিলাম "I am going." Here the speaker fancies himself walking off already, and turning round to tell the hearer, "I am gone." ঐ মানুষ জলেতে পড়িল "that man will be tumbling into the water." Here the speaker is so excited that he anticipates what he expects to see the next minute. This idiom, however, is very rare.

c. We only add one important remark more; viz. that the *consequences* of an event stated in the *Pluperfect*, are supposed to be completely past; and those of an event in the *Perfect* are supposed to have continued ever since; those of an event in the *Past Indefinite* are supposed to follow it immediately, and therefore not to continue long; they may be Past or Present or Future. As an illustration of the three ways of expressing the Present tense, we subjoin the following examples: আপনি যাহা বলিলেন, তাহা আমি বুঝিলাম "I understand what you say," literally, "I have understood what you have just said." আপনি যাহা বলেন, তাহা আমি জানি "I know what you say," *i.e.* "what you are apt to say *or* in the habit of saying." আপনি যাহা বলিতেছেন, তাহা আমি বুঝিতেছি "I understand what you say," *i.e.* "my comprehension keeps pace with your words."

Use and Application of the Verbal Nouns.

106. Under the term *verbal noun*, I include the gerund in বা (*vide* p. 46): thus, the forms দেখন্, দেখা and দেখিবা all

denote "a seeing;" they are mostly used in the genitive, instrumental, or locative cases, but seldom in the nominative: thus, দেখিবার, দেখার, দেখনের "of seeing;" দেখিবাতে, দেখাতে, দেখনেতে "by *or* in seeing." The form দেখাতে most commonly means "in consequence of having seen," or "because of having seen."

a. The gerundial form of the verbal noun (দেখিবা) is never used in its simple state as a nominative; but the other three cases of it, as given above, are most commonly employed like the Latin gerund. Its genitive case is sometimes followed by another noun, and sometimes by a postposition, as বীজ রুপিবার কাল "the time of sowing the seed," দেখিবার কারণ or জন্যে or নিমিত্তে "for the sake of seeing."

b. The gerund in বা and the verbal noun in আ when in the locative form, do in most instances stand in the absolute state, and convey nearly the same signification as the participle in ইলে (of which, more hereafter), as আমি এই কথা বলিবাতে or বলিবায় (or বলিলে) তিনি রাগিয়া উঠিলেন "I having said this word, he flew into a passion;" আমার এই কথা বলাতে or বলায় তিনি রাগিয়া উঠিলেন "upon my saying this word, he flew into a passion."

Use and Application of the Participles.

107. The *Present Participle* ending in ইতে is sometimes employed like the ablative absolute in Latin: thus, দিন থাকিতে কর্ম্ম কর "work while it is day;" তিনি যাইতে আমি আইলাম "when he departed, I came." It is also employed by repetition, to express the continuance or repetition of an act, as সে যাত্রা করিতে২ শেষে গৃহে উপস্থিত হইল "he continuing his journey at last arrived at home;" সে চিন্তা করিতে২ বৃদ্ধ হইল "he continuing to have cares grew old," *i.e.* "grew old by anxiety."

a. With regard to the second form of the present participle in অত, as করত "doing," Dr. Yates says, 'It is to be regarded as a corruption of the Sanskrit present participle ending in অৎ, as জীব "to live;" জীবৎ "living." By whom the corruption was introduced is uncertain, but it is not found in the earliest poetical writings in Bengālī. The form করত etc. is as abhorrent to the genius of the Bengālī language, as it is contrary to the Sanskrit. In the Sanskrit it is কুর্ব্বৎ "doing," and the Bengālī scarcely ever admits a final *a*, as *karata*, at the end of a word, except it be a Sanskrit past participle, or a word ending with a double consonant. Any one who wishes to be satisfied that it is a corruption contrary to the genius of the Bengālī language has only to apply it to verbs in general, and say দেখত, ডাকত, যাওত, শুনত, বেচত, মানত, etc. He will soon perceive that there is some great defect either in his language or in the understanding of his hearers. The grammarians that have admitted this form have not ventured to apply it to more than one or two verbs, which shews that it is a corruption; and as such it ought to be avoided by those who wish to attain a pure style. It is to be regretted that in the case of two verbs, করণ and হওন, this barbarous participle should be extensively used by the writers of newspapers.'

108. The *Past Conjunctive Participle* in য়া serves to connect all the members of a sentence having the same agent, and so supersedes the use of copulative conjunctions, as তাঁহাকে দেখিয়া চরণে পড়িয়া উচ্চৈঃস্বরে কহিল "having seen him and fallen at his feet, he cried with a loud voice;" পরে কোন উপায় না পাইয়া অতি কাতর হইয়া রোদন করিতে২ ফিরিয়া আসিয়া গৃহে প্রবেশ করিল "afterwards, having obtained no redress, and being sadly distressed, he returned, weeping as he went, and entered into his house." This participle may also be followed by, and in point of time relatively agree with, a verb in the present, past, or future tense, as সে গিয়া দেখে "he goes and sees," সে গিয়া দেখিল "he went and saw," সে

গিয়া দেখিবে "he will go and see." It is sometimes connected with the infinitive mood, and stands in the place of an infinitive, as রাজা তাহাকে ধরিয়া আনিতে আজ্ঞা দিলেন "the king ordered them to seize and bring him;" so that ধরিয়া আনিতে is equivalent to ধরিতে ও আনিতে. This is not an anomalous but the regular use of the participle, for it always agrees with the verb that follows next: hence, as ধরিয়া আনিলেন is equivalent to ধরিলেন ও আনিলেন, so ধরিয়া আনিতে is equivalent to ধরিতে ও আনিতে.

a. Whatever number of participles in য়া may occur in a sentence, they are never to be connected together as in English by conjunctions, as এমন কথা শুনিয়া নিজ দেশহইতে পলায়ন করিয়া অন্য দেশে গিয়া প্রবাসী হইয়া থাকিল "hearing this account, fleeing from his country, going into another country, being a sojourner, he remained," *i.e.* "when he heard this account, he fled from his own country, went into a foreign one, and there remained a stranger."

b. The past conjunctive is often combined with the participle in লে to prevent the too frequent repetition of the former. In such cases the participle in ইয়া is used in the former parts of the sentence and that in লে at the close, as আমি সে স্থানে গিয়া তাহাকে সম্বাদ দিয়া আইলে পর সে গমন করিল "after I had gone thither, given him the information, and returned, he departed."

109. The *Adverbial Participle* in লে may have the same agent as the verb that follows, or a different one. The latter is most commonly the case, as মিথ্যা কথা কহিলে তোমার কি ফল হইবে "what good will you get by lying?" তিনি আইলে আমি যাইব "when he comes, I will go." In the former case it is usually put before the nominative case, and almost always indicates an uncertain contingency, as বিদায় পাইলে আমি আসিব "if *or* when I get leave, I will

come;" but আমি বিদায় লইয়া আসিব means, "I will take leave and come." Sometimes পর or পরে must be supplied, as আহার করিলে (পরে) আমি যাইব "I will go after I have eaten;" but আমি আহার করিয়া যাইব means, "I will eat and go."

a. Where *if* and *when* are used in English, this participle in লে is commonly used in Bengālī, as তিনি আমার বাঞ্ছা সিদ্ধ করিলে আমি স্বতার্থ হইব "if he grants me my desire, I shall be satisfied;" সে আপন হস্ত বিস্তার করিলে সেই হস্ত সুস্থ হইল "when he stretched out his hand, it was made whole *or* well."

b. If the conjunction ও is added to this participle, it gives the idea of *although*, and is equivalent to having employed the conjunction যদ্যপি "though," at the beginning of the sentence, followed by তথাপি "yet," in the latter part, as সে ভোজন করিলেও তৃপ্ত হয় না, or যদ্যপি সে ভোজন করে, তথাপি তৃপ্ত হয় না "though he may eat, he is not satisfied."

c. The postpositions পর or পরে may optionally be added to this participle, as ধন গেলে (পর) মনুষ্যদের দুঃখ হয় "when property is lost, men are in trouble." It is sometimes, particularly in conversation, used to express option or choice, as দেখিলে দেখিতে পারে "he can see, if he chooses," or "if he would look, he might see."

d. The adverbial participle corresponds in most instances with that which is called in Sanskrit, the locative absolute; in Latin, the ablative absolute; and in Greek, the genitive absolute. It is, however, to be observed in Bengālī, that the noun or pronoun nominative to the participle, in the absolute case, is never modified into the locative, ablative or genitive case, as in the above learned languages: thus, সূর্য্যোদয় হইলে অন্ধকার দূর হয় "the sun rising (*i.e.* while the sun riseth), darkness flies away;" or, as old Ruddiman hath it, "Sole oriente fugiunt tenebrae;" তিনি এই

কথা কহিলে তাহারা মনোযোগ করে না "he speaking they do not attend," *i.e.* "when he speaks *or* while he speaks, they do not attend;" তাহারা চেষ্টা করিলে ধন প্রাপ্ত হইল "they seeking, obtained wealth."

110. The *Perfect passive* or intransitive participle ending with ত is derived entirely from the Sanskrit, and is used as in that language, or as the past or passive participles of verbs in English and other languages, as সে পতিত হইয়া উঠিতে পারে না "he being fallen is not able to rise;" সে পরাস্ত হইয়া পলায়ন করিল "he having been defeated fled." It is often used instead of a substantive with the verb "to do," as চোর তাহাকে হত করিল or চোর তাহাকে হত্যা করিল "the thief killed him."

111. The Sanskrit *Adjectival Participles* formed by adding য়, অনীয়, and তব্য, are employed to express the *necessity*, *capability*, or *fitness* of the thing to be done, as অনুমেয় "that must be inferred;" করণীয় "that is capable of being done;" দণ্ডনীয় "that is deserving of being punished;" কর্ত্তব্য "what ought to be done;" বক্তব্য "what should be spoken." These greatly resemble the Latin passive participle ending in *dus*.

GOVERNMENT OF SUBSTANTIVES AND ADJECTIVES.

112. One substantive governs another, signifying a different thing, in the genitive case; and, as a general rule, the governing word is placed after the word it governs, as রামের পিতা "Rāma's father," রামের নিমিত্ত "for the sake of Rāma," রামের পিতার সঙ্গে "with Rāma's father." The same rule applies to all postpositions (§ 68) which, as we have shewn, are substantives, generally in the locative case. At

the same time, we may observe, that the governing word, whether noun or postposition, is frequently combined with the nominative case of the word governed, as a *Tatpurusha* compound (*vide* § 94).

a. When a vessel is mentioned, as containing a thing, or specially constructed for one particular use, then the name of the thing or use is put in the genitive case, as দুগ্ধের বাটি "a milk-cup," or "a cup made to contain milk specially;" তুলার গুদাম "a cotton godown (or warehouse)," *i.e.* "a godown containing cotton *or* built to hold cotton;" স্নানের টব "a bathing-tub," or "a tub specially made for *or* used in bathing."

b. When a vessel is mentioned, as specially constructed to contain a thing, which is not then contained in it, the word রাখা "keeping" or রাখিবার "of keeping," is often placed after the name of the thing (which is used in the accusative form without কে) and before the noun signifying the vessel, as ঔষধির শিশি, ঔষধি রাখা শিশি or ঔষধি রাখিবার শিশি "a small medicine-bottle," or "a small bottle wherein to keep medicine;" নীলের বাক্স "an indigo-box," "a box for keeping indigo."

c. When an adjective, in qualifying a person or thing, has concern with another, then it generally requires the latter in the genitive case, as তিনি সকলের মান্য, প্রিয়, or নিন্দিত "he is respected, beloved *or* blamed by every body;" সে পশুর সমান, তুল্য or মত "he is similar to a beast;" তিনি ইহার উপযুক্ত "he is worthy of this;" ব্রাহ্মণেরা শূদ্রের পূজ্য "Brāhmans are venerable (in the eyes) of the Shoodras."

d. Adjectives meaning *necessary, fit, becoming, incumbent,* or the like, require the noun (expressing the person, thing, or use for which it is necessary, etc.) in the genitive case, and the verb (if any) expressing the action which is necessary, etc. in the form of the verbal noun in আ, and not in the infinitive, as in English:

thus, এমত করা তোমার আবশ্যক or উচিত "it is necessary *or* proper for, *or* incumbent upon you to do so;" তিনি ইহার উপযুক্ত "he is worthy of *or* fit for this;" তোমার সেখানে যাওয়া উচিত or কর্ত্তব্য "you ought to go there."

113. The comparative degree is expressed by construing the adjective with the noun in the ablative case; the superlative by construing it with মধ্যে, as তোমাহইতে প্রিয় আমার আর কেহ নাই "there is no one dearer to me than you;" মনুষ্যদের মধ্যে তুমি উত্তম "you are the best *or* one of the best of men." Numerals also require মধ্যে, as নৌকাগণেক মধ্যে পাঁচখান ডুবিয়া গেল "five of the boats sunk."

a. The various modes of forming comparative sentences, are best illustrated by a few examples: thus, রাম শ্যামহইতে বিজ্ঞ or বিজ্ঞতর, or শ্যাম অপেক্ষা রাম বিজ্ঞ or বিজ্ঞতর "Rāma is wiser than Shyāma;" তাহাদের অপেক্ষা (হইতে or চেয়ে) রাম ছোট or রাম তাহাদের অপেক্ষা etc. ছোট "Rāma is younger than they;" শান্তিপুরের চেয়ে নবদ্বীপ ছোট or নবদ্বীপ শান্তিপুরের চেয়ে ছোট "Nuddia is smaller than Sāntipur;" রাম সকল অপেক্ষা বিজ্ঞ or বিজ্ঞতম "Rāma is the wisest of all;" তাহাদের সকলহইতে বিজ্ঞ or বিজ্ঞতম রাম Rāma is the wisest of them all;" রুসিয়া সকল দেশ অপেক্ষা বড়, সকল দেশের চেয়ে রুসিয়া বড়, দেশের মধ্যে রুসিয়া বড় or দেশের বড় রুসিয়া "Russia is the largest of countries;" রাম সকল অপেক্ষা, or হইতে, ভাল, সকল অপেক্ষা or হইতে রাম ভাল, সকলের চেয়ে কাম ভাল, রাম সকলের চেয়ে ভাল, সর্ব্বের ভাল রাম, রাম সর্ব্বের ভাল, রাম সকলের শ্রেষ্ঠ, সকলের শ্রেষ্ঠ রাম, সকলের মধ্যে রাম শ্রেষ্ঠ "Rāma is the best of all;" ও যেমন ভাল এ তেমনি মন্দ "this is just as good as the other is bad;" আমাদের কালিদাস যেমন ইংরাজদের শেক্‌স্‌পিয়র তেমন or যেমন আমাদের কালিদাস তেমনি ইংরাজদের শেক্‌স্‌পিয়র "such as is our Kālidāsa, so is Shakespeare among the English."

b. The only difference between অপেক্ষা, হইতে and চেয়ে is,

that হইতে and অপেক্ষা are used after the nominative singular and genitive plural form of nouns signifying rational objects, and after the nominative form of other nouns singular or plural, whereas চেয়ে is used after the genitive form of nouns of any kind or number; and is scarcely used in the সাধুভাষা or "correct language."

c. The regular terminations তর and তম are little used in Bengālī; now and then only they appear, when the natives are surprized to see them, as তোমাহইতে ইনি প্রিয়তর "he is more beloved than you," তাহাদের মধ্যে তিনি বিদ্বত্তম "he is the wisest among them." The adjective ভাল "good," in the former part of the sentence, and ভাল নহে "not good," in the latter part, are sometimes used to express the comparative degree, as গুণবান এক পুত্র ভাল কিন্তু শত২ মূর্খ পুত্র ভাল নহে "one good son is better than hundreds of foolish or bad ones." To sentences of this kind বরং "rather," is frequently prefixed, as বরং বনে বাস ভাল তথাপি অবিবেক রাজার পুরে বাস ভাল নহে "it is better to dwell in a forest than in the city of a foolish king."

GOVERNMENT OF VERBS.

114. A transitive or active verb, having one object, governs it in the accusative case, as রাম শ্যামকে ধরিলেন "Rāma caught Shyāma;" রাম পুস্তক পড়িতেছেন "Rāma is reading a book."

a. Verbs of *giving, shewing, or communicating in general,* govern two objects, of which the one *given, shewn,* or *communicated to,* has the (dative or accusative) termination কে expressed, whereas the other elegantly suffers the elision of it: thus, রাম শ্যামকে কন্যা দান করিলেন "Rāma gave his daughter to Shyāma (in marriage);" তিনি আমাকে এক অতি উত্তম উদ্যান দেখাইয়াছেন "he has shewn to me a very good garden;" আমি তাঁহাকে সকল বিষয় জানাইয়াছি "I have communicated to him the whole affair."

b. Transitive verbs, when formed into causals, and a few others, govern two objective cases, as তিনি আমাকে শাস্ত্র শিক্ষা করাইলেন "he taught me the shāstras," আমি তাঁহাকে এই কথা জিজ্ঞাসা করিলাম "I asked him this question," তিনি আমাকে এই কথা কহিলেন "this is what he said to me," এই সুবর্ণকে কুণ্ডল কর "make this gold into ear-rings," আমি তোমাকে তৃণ জ্ঞান করি "I value you as a straw."

c. A transitive verb which in the active voice governs two cases (as in the above rule), does in the passive voice retain the one having the termination কে expressed, and agrees with the other, as রামের কন্যা শ্যামকে দত্তা হইয়াছে "Rāma's daughter has been given to Shyāma (in marriage);" তাহাকে এক কর্ম্ম দেওয়া গিয়াছে "a situation has been given to him;" তাহাকে সকল বিষয় জানান গিয়াছে "everything has been communicated to him."

d. Verbs signifying "to take out" or "receive," etc. govern the accusative of the thing taken out or received, and the ablative of the place or the person from which it is taken out or received, as আলমারি হইতে কিছু কাগজ বাহির করিয়া আন "take out some papers from the almyra;"* তুমি আমার স্থানে, স্থান হইতে, কাছে or নিকট কত টাকা পাইবা "how much money will you get from me?" Verbs signifying emanation or motion from a place, govern the ablative case, as ঘর হইতে বাহির হও "come out of the house;" সে গাছ হইতে পড়িয়া গিয়াছে "he fell off a tree." Native Grammarians say that all persons and things from whom or which there is a *departure, fear, reproach, defeat, receiving, origin,*

* The word *almyra* is a corruption of the Portuguese Almaria or Almeira. In Bengālī it denotes a "bureau," "chest of drawers," or "bookcase." We have the word, however, in common use to this day in the "braid Scoteh" and provincial English under the forms "amrie," "awmrie," and "almarie." With us it denotes "a cupboard or safe, where food and cooking utensils are laid up."

"Steek the *amrie*, lock the kist,
Else some gear may weel be mist;
Donald Caird finds orra things,
Where Allan Gregor faund the tings."

WALTER SCOTT.

preservation, rest, disappearance, and *prevention,* are put in the ablative case; but it will be found upon examination that the rule embraces not merely these words, but is of far more extensive application.

e. Verbs signifying motion *to* or rest *at* or *in* a place, and those verbs the action of which is referred to a place or time, require the place or time in the locative case, as আমি গৃহে যাইতেছি "I am going home," তিনি বাটিতে আছেন "he is at home," বর্ত্তমান মাসের দশম দিবসে তাহার বাটিতে এক সভা হইবেক "a meeting is to be held at his house on the 10th of this month."

f. The verbs লাগন and ঠেকন "to stick," "to adhere," etc. and verbs of similar signification, require the locative of the objects to which they stick or adhere, as তাহার নৌকা চড়ায় ঠেকিল, লাগিল, or আট্‌কিল "his boat stuck on a sand-bank." But when লাগন impersonally means "to hurt," its object, if an entire animate body, is put in the accusative, otherwise in the locative case, as তাহাকে বড় লাগিয়াছে "it has hurt him severely," *i.e.* "he has been severely hurt;" তাহার ডাইন হাতে বড় লাগিয়াছে "he has injured his right hand." Sometimes one of such words as বেদনা, ব্যথা "a hurt," ঘা, আঘাৎ "a stroke," etc., is used immediately before লাগন, as এ কথাতে তাঁহার অন্তরে ঘা, বেদনা, ব্যথা or আঘাৎ লাগিয়াছে "this word has hurt his feelings."

g. If the first member of a compound verb, ending in করণ "to do," is itself (made) the object of the verb, then the noun or pronoun before it, is put in the genitive, otherwise in the accusative case, as রাজার কর্ত্তব্য যে দুষ্টের দমন, ও শিষ্টের পালন করিয়া অধর্ম্মের উন্মূলন ও ধর্ম্মের সংস্থাপন করেন—or রাজার কর্ত্তব্য যে দুষ্টকে দমন ও শিষ্টকে পালন করিয়া অধর্ম্মকে উন্মূলন ও ধর্ম্মকে সংস্থাপন করেন "it is the duty of a king to root out vice and to plant virtue by crushing the wicked and cherishing the virtuous." When, however, a compound verb is formed by adding করণ to the adjective or passive participle, it generally governs the noun or

pronoun before it in the accusative case, as আমাকে ভাল কর, আমি তোমাকে সন্তুষ্ট করিব "cure me, and I will make you satisfied."

h. When one noun is followed by another, which signifies a different thing and forms part of a compound verb ending in হওন (or is prefixed to হওন), it is often used in the genitive, and sometimes in the nominative form: thus, এই ঔষধিতে তোমার রোগের শান্ত or রোগ শান্তি হইবেক "this medicine will cure your disease." The third person singular of the present tenses of the verb হওন, is often annexed to nouns signifying *appearing, feeling* or *perceiving* in general, in order to form verbs of the same signification; such verbs are (considered) impersonal, and require the nouns or pronouns, preceding the nouns, to be in the genitive or dative case; as এ আমাকে or আমার বড় মন্দ জ্ঞান হইতেছে "this appears to me very bad;" আমাকে or আমার বোধ হয় যে তিনি এ কুমন্ত্রণার মূল "it seems to me that he is at the bottom of this conspiracy;" ও খানটা কিছু বেদনা বোধ হইতেছে "I feel a slight pain there." Sometimes the noun or pronoun signifying the person to whom reference is made, is put in the accusative, when the noun or pronoun signifying the person making the reference is used in the genitive case, as ও বালকটাকে আমার বড় ধূর্ত্ত বোধ হইতেছে "that boy appears to me to be very sly."

115. The intransitive passive verbs of the Sanskrit form are for the most part active in signification, as তিনি এখানে কল্য উপস্থিত হইয়াছেন "he arrived here yesterday;" তাহা প্রাপ্ত হই নাই "I have not received it." The intransitive passive inflections of the Bengālī form are not in use, except in that of the third person singular, which, though impersonal, is commonly used and understood as the first personal: thus, আর দাঁড়ন যাইতে পারে না means literally "it cannot be stood any longer," but commonly "I or we cannot stand any longer."

a. The passive inflections of most of the transitive verbs, formed by adding যাওন to the Bengālī passive participle, are not idiomatically in use, excepting one, viz. that of the third person singular. Before this inflection, the nouns and pronouns signifying rational beings of the second or third person, and of any rank, are idiomatically put in the accusative form; irrational animals are used often in the accusative; the other nouns are put in the nominative form: thus, এখানে একটা পুষ্করিণী কাটা যাইবে "a tank will be dug here" দেখা যাইবে তিনি কেমন লোক "it shall be seen what manner of man he is."

116. One verb governs another that precedes it and depends upon it in the infinitive mood, as সকলে তাহাকে তিরস্কার করিতে লাগিল "all began to reproach him;" সে উত্তর দিতে পারিল না "he was not able to reply;" তাহাদিগকে আনয়ন করিতে লোক প্রেরণ কর "send a person to bring them;" সকলে যদি আসিতে পারে না তবে এক জনকে প্রেরণ করিতে বল "if all cannot come, tell (them) to send one person."

a. The infinitive is sometimes governed by an adjective, as তোমার মঙ্গল আর নির্জ্জন বনে আসিবার কারণ কহিতে যোগ্য হও "you are the fit person to speak of your own welfare and the cause of your coming into this solitary wood;" তাহারা এই কর্ম্ম করিতে অসমর্থ হয় "they are unable to do this work;" তিনি এই কর্ম্ম করিতে পারক হন "he is able to do this work."

b. The verbal noun ending in আ, when it admits of being construed as a nominative, and occasionally as an objective, is often used instead of the infinitive mood, as বনে বাস করা ভাল এই স্থানে থাকা ভাল নয় "to dwell in a wood is better than to remain in this place;" এমত কথা কহা তোমাদের উচিত নহে "it is not proper for you to say such things;" ঈশ্বরকে প্রেম করা আমাদের কর্ত্তব্য "it is our duty to love God;" আমি তোমার দেখা পাইলাম "I gained a sight of you." When this form of the verbal noun ends in তে it

is generally used in the sense of "because;" as আমার ব্যবহার জ্ঞাত হওয়াতে তিনি বলিতে পারেন্ "he can say by his knowing *or* because he knows my custom." The other form of the verbal noun, though less frequently used, has the same construction; as সে কর্ম্ম করিবার কারণ or করণের কারণ or করার কারণ তিনি আইলেন "he came for the purpose of doing that work."

117. The gerund in বা governs as a verb, but is governed as a noun, and therefore in the genitive case; as তোমাকে দেখিবার জন্যে তিনি এই স্থানে আইলেন "he came hither for the purpose of seeing you;" এ কথা কহিবার সময়েই তাহারা তাহাকে বধ করিল "at the very time of his uttering these words they killed him;" প্রভু বৃক্ষ রোপণ করিবার কারণ উদ্যানে গিয়াছেন "the master has gone into the garden to plant a tree." This same gerund, when connected with the word মাত্র, is always used adverbially, as সে যাইবামাত্র তাহাদিগকে ধরিল "he immediately upon his going out seized them;" সেই সমাচার পাইবামাত্র তাহাদের ক্লেশ বোধ হইল "the news when received distressed them generally."

a. The gerund in বা is used instead of the infinitive when governed by a noun or an adjective, as এখন যাইবার সময় হইল "it is now time to go;" তোমার নদী পার করিবার আবশ্যক আছে "it is necessary for you to cross the river;" যে হইবার উপযুক্ত নয় সে হইতে পারে না যে হইবার উপযুক্ত তাহার অন্যথা হইতে পারে না "what is not to be, cannot be; and what is to be, that cannot be otherwise."

118. Adjectival participles sometimes govern the instrumental case, but most commonly the genitive; as প্রাণের সন্দেহ বিষয়েতে প্রবৃত্তি কর্ত্তব্য নয় "an attempt should not be made in an affair which endangers life;" সেই কর্ম্ম করা আমাদের কর্ত্তব্য "we ought to do that work;" এই বন আমাদিগের ত্যাজ্য "this wood must be abandoned by us;"

সেবাধর্ম্ম অতিকঠিন, যোগিদের অসাধ্য "the duty of serving is very hard; it is impracticable even by ascetics."

119. All nouns and pronouns indicating time or place, and all those which being used adverbially are preceded in English by *at*, *in* or *into*, *to* or *unto*, *on* or *upon*, *by* or *near to*, must be in the locative case, as তিনি কি গৃহে আছেন "is he at home?" গৃহে যাইয়া দেখ "go into the house and see;" ইহাতে কি প্রকারে প্রীতি হইবে "in what manner can there be love in this?" ভোজাসনে তাহা রাখ "put it upon the dining-table;" সে গঙ্গাতে বাস করে "he lives by or near to the Ganges;" বালক পাঠশালাতে গমন করে "the child goes to school;" সৈন্যগণ অশ্বেতে আরোহণ করিল "the soldiers mounted their horses;" শত্রুগণ পর্ব্বতে উঠিল "the enemy ascended the mountain;" আমি কি প্রকারে তাহা করিতে পারি how (literally, in what manner) can I do that?" ভাগ্যক্রমে এতাদৃশ লাভ হয় "such gain is (comes) providentially," literally, "in process of one's appointed lot."

a. The name of a person or place is generally accompanied by the word নামে in the locative case, as যোহন নামে এক জন "a man by name John;" পাটলিপুত্র নামে এক নগর "a city by name Pātali-putra."

b. To express the idea *about*, *concerning*, *relative to*, or *respecting*, the locative case is used, or the word বিষয় "matter," "subject," in the locative case, as তাঁহার গুণ আমি কি কহিব "what shall I say about his qualities?" তাঁহার বিষয়ে তুমি অনেক কথা কহিতে পার "you can say many things concerning him;" মিত্রবাক্যে অবজ্ঞার ফল এই "this is the fruit of contempt respecting the advice of a friend."

120. *Adverbs* are placed as near as convenient to the words which they qualify; common ones for the most part before, but negatives after the verb, provided it be in the

indicative mood, or in the second person of the imperative, as যে গুণ পণ্ডিতেরা প্রশংসা করে, গুণিলোক সে গুণ রক্ষা অবশ্য করিবে "the quality that the wise praise, that quality well qualified people will certainly observe or keep;" কথা কহিও না "do not speak;" প্রসঙ্গ উপস্থিত না হইলে কহিতে যোগ্য হয় না "it is not proper to speak before hearing the matter," literally, "while the matter is not brought before you;" বিলক্ষণরূপে তাহা কহিয়াছ "you said that very finely."

a. A verb not in the indicative mood requires the negative to be placed before it. The same rule applies to all questions to which the hearer is not expected to reply. In sentences commencing with *if, whether, in order that,* the negative is also put before the verb. In sentences commencing with a relative pronoun, it is put after the verb when the pronoun designates some special matter of fact, person, or thing; and before the verb when the pronoun refers to any out of a whole class of persons or things: thus, আমি যাহাকে জানি না "(the individual) whom I know not," meaning some person specially referred to; আমি যাহাকে না জানি "(a person) whom I know not," meaning any person, although an example of the class may be named; তাহার কর্ম্ম সমাপ্ত না হইলে আমি যাইতে পারি না "his work not being finished I cannot go;" প্রাণকে যে রক্ষা করে তৎকর্ত্তৃক কি রক্ষিত না হয় "he who saves life, by him what is not saved?" This question is one to which no reply is expected. If information were sought, and an answer expected, it would be কি রক্ষিত হয় না?

b. Some adverbs have a corresponding situation in the sentence, the one being in the former part of the first clause, and the other in the succeeding one, as যাবৎ তিনি না আইসেন তাবৎ আমি থাকিব "I will wait till he comes," literally, "while he does not come I will stay;" যত ক্ষণ আমার দন্ত না ভাঙ্গে ততক্ষণ তোমার পাশ ছেদন করি "I will gnaw your bonds till my teeth break;" তিনি যখন যান্ তখন আমি যাই "when he goes I will go also."

121. Postpositions (*v.* § 112) govern the genitive, as আমি তোমার সহিত মিত্রতা করিতে বাঞ্ছা করিয়া আসিয়াছি "I have come desiring to make friendship with you;" ইহা শুনিয়া সে গর্ত্তের মধ্যে থাকিয়া কহিল "hearing this he remaining in the hole said;" আমার নিকটে আইস "come near to me;" তোমার দ্বারা আমার উপকার হইতে পারে "by you I may obtain assistance."

a. The words বিনা and ব্যতিরেকে are very frequently united with the nominative case, as ঈশ্বর বিনা কে আমার উপকার করিতে পারে "who can help me besides God?" ভর্ত্তা বিনা আমি দুঃখিনী হইলাম "I am unhappy without my husband (*or* protector);" বিদ্বান্ ব্যতিরেকে সভাতে কেহ মান্য হয় না "in an assembly none are regarded but the wise."

b. The word দূরে prefers the ablative case instead of the possessive, as সে আমাহইতে অনেক দূরে থাকে "he stays at a great distance from me." It may be আমার অনেক দূরে থাকে. Most of the postpositions may be (as we have already stated,) compounded with the leading noun, in which case the genitive inflection is omitted, as গুরুসমীপে যাও "go to the teacher."

122. Conjunctions generally connect the same moods and tenses of verbs and cases of nouns and pronouns, as সেই বৃক্ষের কোটরে কালসর্পকে দেখিল এবং মারিল "he saw a black snake in the hollow of the tree and killed it;" গো ও মেষ ও মহিষ ও ছাগল চরিতেছে "the cow and sheep and buffalo and goat are feeding;" আমি সেই জনকে ও তাহার ভ্রাতাকে দেখিলাম "I saw that man and his brother;" সে তোমাকে ও আমাকে সুখ দিল "he gave you and me pleasure;" তুমি সেখানে যাও এবং তাহাকে এই কথা বল "you go there, and tell him this;" তিনি কলিকাতায় যাইবেন কিন্তু অধিকাল থাকিবেন না "he will go to Calcutta, but will not stay long (there);" তুমি আর আমি একত্র

থাকিব "you and I shall live together;" রামকে যাইতে দেও কিন্তু শ্যামকে যাইতে দেও না "allow Rāma to go, but do not allow Shyāma."

a. When the latter part of the sentence differs in its nature and construction from the former, the rule does not apply. This is particularly the case when the former part of the sentence contains an assertion or command, and the latter a promise or inference from it, as এই কর্ম্ম কর তাহাতে সুখী হইবা "do this and you will be happy;" যদি এই রূপ হয় তবে গমন কর "if things are so, then do you depart."

b. When the latter part of the sentence is a consequence or result of the former, তাহাতে is used in preference to এবং or ও, as আমি তোমার শত্রুকে দমন করিব তাহাতে সে তোমার দ্রব্য আর কখনো হরণ করিবে না "I will subdue your enemy, and he shall no more plunder you."

c. When ও is put after a noun or pronoun, it means "also" or "too" or "even;" when added to a participle, "even" or "though" or "although;" as সে স্থানে আমিও ছিলাম "I also was there," *i.e.* "besides others I too was there;" তিনি দেখিয়াও দেখেন না "though seeing he sees not," *i.e.* "although he sees he does not perceive;" তাহা করিলেও কিছু ফল হইবে না "though he do it, it will be of no use."

d. The conjunction বা may be used to signify "or" or "but," as নৌকাতে বা অশ্বে যাইব "I shall go by boat or on horseback;" তাহা করিব না যদি বা করি তাহাতে ক্ষতি কি "I will not do it; but if I should, what harm will there be?"

e. The relative যে is by some used as a conjunction, "that," "thus," "namely," like the Persian كه, and in a manner similar to the use of the particle ὅτι in the Greek "New Testament,"

but "contrary to the idiom of the Bengālī," as সে তাহাকে কহিল যে আইস দেখ "he said to him, come and see." It should be আসিয়া দেখ এই কথা সে তাহাকে কহিল or সে তাহাকে কহিল আসিয়া দেখ. Again, এ কথিত আছে যে তোমরা প্রত্যয় কর "this is said that ye may believe." It should be যাহাতে or যেন তোমরা প্রত্যয় কর তন্নিমিত্ত এ কথিত আছে. The assertion that this application of the particle যে is *contrary to the idiom of the Bengālī* will be found in Dr. Yates' Grammar. I know not how it can be so; for it is most extensively used by all writers."

f. বরং "rather," is either used by itself or followed by তথাপি, as চুরি করা অপেক্ষা বরং ভিক্ষা করা ভাল "it is better to beg than to steal;" বরং পণ্ডিত শত্রু ভাল তথাপি মূর্খ মিত্র ভাল নহে "a wise enemy is better than a foolish friend."

g. যেন may be used alone as a conjunction in making a request; or as a relative pronoun followed by its correlative, as হে পরমেশ্বর আমার মন যেন কুপথে না যায় "O Lord, let not my mind go in wicked ways;" তোমার মঙ্গল যেন হয় এই নিমিত্তে আমি প্রার্থনা করি "I pray for your welfare." যেন being originally the Sanskrit form of the relative যাহাতে, it must always precede the sentence which contains its correlative.

h. Some conjunctions have their corresponding conjunctions; the most frequent of these are যদি and তবে, যদ্যপি and তথাপি; as যদি তাহাকে দেখ তবে তাহাকে এই কথা বল "if you see him, tell him this;" যদ্যপি এমন হয় তথাপি তাহার সহিত আমার বড় প্রীতি "although it be so, yet I have a great affection for him."

i. When the former part of such a sentence refers to matter of fact, যদি or যদ্যপি is omitted, whilst তবে or তথাপি must be retained, as আমি অভয় বাক্য দিয়া তাহাকে আনিয়াছি তবে কি প্রকারে আমাকে নষ্ট করিতে ইচ্ছা করে "I introduced him with an assurance of protection, how then can he wish to destroy me?"

123. Interjections require the vocative case, as হে প্রভো আজ্ঞা কর "give your order, sir;" হে নারি আমার কথা শুন "hear me, O woman;" হে আমাদের স্বর্গস্থ পিতঃ আমাদের নিবেদন শুন "our Father, who art in heaven, hear our petition;" ওহে ভ্রাতঃ এ স্থানে আইস "O brother, come hither."

a. The word ধিক্ "fie upon," or "woe to," governs the objective case, as যে জন কেবল খেলা ভাল্ বাসে তাহাকে ধিক্ "fie upon him who delights only in play!" মনুষ্যজন্ম পাইয়া ঈশ্বরের সেবা করিলাম না আমাকে ধিক্ "woe to me, that being born a man I have not served God!"

ON BENGĀLĪ STYLE.

124. Owing to the comparatively recent origin of Bengālī literature, the language, especially the written language, is not yet fixed; and although rapidly advancing towards a state of purity and elegance, it is still in a fluctuating condition. We may say then that at present there are four different styles in vogue: viz. the *pedantic*, the *elegant*, the *practical*, and the *familiar*, each of which we shall here briefly define.

a. The *pedantic* style may be known by its being imperfectly understood by all those who have not studied Sanskrit: its faults lie chiefly in the introduction of compound words where they are not needed, and in the choice of such compounds as consist of words not in common use; also in the adoption of Sanskrit phrases and forms of speech. This style is found principally in works translated from the Sanskrit. It is what the late Lord Macaulay would call the "*Johnsonese* of Bengal;" and I believe that it is now gradually falling into disrepute.

b. The *elegant* or *book* style, which is also becoming current in conversation, is the written language of the present day. It is as yet scarcely formed; but its tendency is to occupy the golden medium between the pedantic and the familiar, by preferring to all other words those Sanskrit elements which the familiar language has retained, or altered only slightly, and by avoiding all compound words the component parts of which are not readily intelligible. This style is adopted in the latest versions of the Scriptures into the Bengālī language; also in numerous educational works * composed at Calcutta, within the last thirty years, by learned natives under the superintendance of intelligent Europeans.

c. The *practical* style differs from the preceding chiefly in this, that it borrows largely from the Persian, Hindūstānī, and English. This style is used by almost all Muḥammadans who speak Bengālī; by most persons in the employ of Europeans; by newspaper editors, and by those who are engaged in commerce and in judicial matters. It would be pedantry to proscribe all foreign words from the Bengālī language; because in many cases they are the only terms which exist, or which are likely to be understood. But it is highly desirable to avoid the use of those for which indigenous terms, derived from the Sanskrit, are either already provided by the daily language, or may be introduced into it with every prospect of being as plain and intelligible as the exotic words now in common use. Dr. Yates calls this the *impure* style, a term which I hold to be inappropriate. A language is not necessarily *impure*, because, like the English, it freely borrows from its neighbours such useful words as it does

* This reminds me of a debt of gratitude which I owe to some friend in Bengal, most likely a quondam pupil. Some years ago I found, at King's College, a valuable package of books in Bengālī and Sanskrit, sent to my address; but not a scrap of information respecting the generous donor.

not already possess. In this style chiefly are composed most of our Dialogues in Appendix C.

d. The *familiar* style is used by most of the natives of Bengal in their own houses, and in their daily intercourse among themselves. Most of its words are derived from the Sanskrit, but considerably modified, especially by absorbing the র and other consonants when preceded by a vowel, as কাণ for কর্ণ, হাত for হস্ত. The endless use of expletives, as গো, টা, টুকি, is its chief blemish; but for this it might become a beautiful language. It is, however, far from being rich enough to answer all the purposes of a language. It abounds in terms relating to domestic and agricultural life; but is poor as soon as another province of thought requires to be occupied. *Vide* Appendix A.

APPENDIX A.

RULES FOR FAMILIAR OR COMMON CONVERSATION.

1. The rules laid down in the preceding work are principally applicable to the language as written in books or as spoken in public by men of education; but the colloquial phraseology, in common use among the native Hindūs, differs in many respects from the written language. The following remarks on this subject are extracted from the anonymous work alluded to in § 21, *a*; and as the author of that work was himself a native, we may safely rely upon his authority. Before we proceed further, however, it may be proper to remind the reader of what we stated in § 3 respecting the inherent short vowel, viz. that it is sounded like *ă* or *ŏ*. Now the latter pronunciation is most prevalent among the uneducated classes, who form in Bengal a majority of at least ten to one. The learned generally pronounce the short *ă* as it is in Sanskrit; thus, they say *săkăl* and *ărddhă;* whereas the vulgar say *sŏkŏl* and *ŏrddhŏ*. This last mode of pronunciation seems to have been the more common in the time of Mr. Halhed, who adopted it in his Bengālī Grammar, printed at Hooghley, A.D. 1788. More than forty years later, Mr. G. C. Haughton followed Halhed's pronunciation; although Dr. Carey had then introduced the Sanskrit system in Bengal.

2. *In familiar* or *common conversation*, the imitative sounds (§ 87, *h*) are frequently in use, whereas in writing the things intended for expression are in general formally expressed. Thus the English sentence "bring a knife or any other instrument which will serve as a knife," may be translated by এক-খান ছুরি কিম্বা ছুরির কর্ম্ম করে এমত কোন অস্ত্র আন or, by এক-খান ছুরি টুরি আন; but, in common conversation, the latter is mostly in use. Adjectives, used absolutely, that is, without their substantives, generally have the enclitic particles, appropriated to their substantives, joined to them, as আমাকে সাদা-টী দেও এবং তুমি কাল-টী লও "give me the white (one), and you take the black (one)."

3. Such words as are not Sanskrit, or at least pure Sanskrit, are generally contracted according to the following rules: viz. the medial ই of a verb is cut off in every instance, except when preceded by a consonant and followed by স, as বল্ব* for বলিব; ধরাব for ধরাইব; খাস for খাইস. If the syllable হি be in the middle of a verb, it is left out; if at the end of one, it suffers the elision merely of its হ, as রলাম for রহিলাম, কব for কহিব; নই for নহি. The people of Calcutta and the adjacent places contract the হ only, as রইলাম for রহিলাম; কইব for কহিব.

4. The final or medial উয়া or ইও is contracted into ও, and ইয়া into এ, as পটুয়া is contracted into পটো; ভুলুয়া into ভুলো; করিও into করো; ধরিয়া into ধরে; মুটিয়া into মুটে etc. If there be an আ in the word ending in ইয়া, ইও, or উয়া, that আ is changed into এ, as মারিয়া is changed into মেরে; যাইও into যেও; মাঠুয়া into মেঠো. The initial আই of verbs

* The natives generally pronounce the words from which *i* or *u* is omitted in a peculiar manner, so as to give a very slight expression of the *i* or *u* contracted, but so faint as to be scarcely perceptible.

is contracted into এ: thus, আইলাম makes এলাম; পাইলাম makes পেলাম. In causal verbs, আই is contracted into আ, as পাওয়াইলাম contracted into পাওয়ালাম; দেখাইব into দেখাব; বেড়াইতে into বেড়াতে. In the past conjunctive participle of a causal verb আইয়া or ওয়াইয়া is contracted into ইয়ে, as বেড়াইয়া into বেড়িয়ে; ধরাইয়া into ধরিয়ে; খাওয়াইয়া into খাইয়ে; লওয়াইয়া into লইয়ে; শোয়াইয়া into শুইয়ে; দেওয়াইয়া into দিইয়ে. Observe further that when ও or এ comes before ওয়াইয়া, ও is shortened into উ, and এ into ই, as in the last two examples.

5. In the present definite and imperfect tenses, the present participle loses its termination ইতে after a consonant, and changes it into চ after a vowel, which (চ) is compounded with the ছ following in the termination, as ধর্‌ছি for ধরিতেছি; কর্‌ছিলাম for করিতেছিলাম; যাচ্ছে for যাইতেছে; হচ্ছে for হইতেছে; শুচ্ছেন for শুইতেছেন. The following contractions take place in the terminations of verbs, viz.—

The syllable হে is changed into য়				as কহে—	কয়
,,	হেন	,,	ন্	রহেন—	রন্
,,	হিস্	,,	ইস or স্	রহিস্—	রস্
				সহসি—	সইস্* or সস্
,,	হা	,,	ওয়া	কহা—	কওয়া

6. The negative inflections of the perfect tense always, and of the pluperfect tense sometimes, are elegantly formed by adding নাই to the simple inflections of the present tense, even in good Bengālī: thus, ইনি অদ্য পাঠ অভ্যাস করেন নাই (করিয়াছেন না) "he has not learnt (his) lesson to-day;"

* The vowel *i* is here pronounced very slightly or almost imperceptibly, as we stated in a preceding note.

(কল্য অভ্যাস করিয়াছিলেন "had he learnt yesterday?") না কল্য-ও করেন নাই (for করিয়াছিলেন না) "No, he had not learnt (it) yesterday also." Again, in common conversation, the negative নাই in the same tenses is contracted into নি, as আমি করিনি for আমি করি নাই. The negative particle না is idiomatically pronounced নে after the verbal inflections of the first person, present indefinite tense, and all the second persons singular; as আমি পারিনে for পারিনা; তুমই খাবিনে for তুমই খাইবিনা. The না of নাই, too, when used principally, is commonly (or vulgarly) pronounced নে, as তিনি সেখানে নেই for নাই.

7. The pronoun উহা is contracted into ও; and ইহা into এ, in the nominative as well as in other cases, as ওর for উহার; এর for ইহার; ওকে for উহাকে; একে for ইহাকে; ওতে for উহাতে; এতে for ইহাতে. The enclitic particle টা is vulgarly pronounced as ডা, after an adjective, and adjective pronoun; and as টে after এই, ঐ, সেই and যেই; and টি is pronounced ডি after the last four pronouns: thus, ওডা ভাল নয় for ওটা ভাল নয়; এইডি ভাল for এইটি ভাল. টা is pronounced ডে after the word ঠাঁই, and ঠাঁই is pronounced as ঠেণ before the particle ডে, as ও ঠেঙ্গে যাওয়া ভাল হয় নাই, এ ঠেঙ্গে মন্দ হয়েছে.

The Different Significations of Verbs when used in peculiar Idiomatic Forms or Instances.

8. The repetition of a verbal inflection twice or oftener does not generally imply a repetition of the signification; but when the present participle of a verb is repeated twice, and followed by a noun of agency, formed in the Bengālī mode, from the same verb, or by a third personal present indicative inflection of the common form, then, instead of

doubling its signification, it indicates the frequent repetition, continuance, or practice of what it meant singly; as গাইতে গাইতে গাইয়ে "constant singing forms the songster;" লিখ্‌তে লিখ্‌তে লিখে "constant writing forms the writer." The present and past conjunctive participles, when repeated and followed by a finite inflection of another verb, indicate the continuance of what they meant singly, as সে খাটিয়া২ or খাটিতে২ মরিয়া গেল "he killed himself by constant labour." When the present participle is doubled and followed by a finite verb, it indicates that the action of the finite verb was put in execution or finished *as soon as* or *very soon after* the action of the participle had commenced: thus, তাহার বসিতে২ খাওয়া হইল "he had scarcely sat down when he had done eating;" সে এমনি উত্তম খেলিয়ে যে বসিতে২ বাজি জিতে "he plays well who soon after he sits down, wins the game." The repeated participle in the above instance, is sometimes followed or preceded by the word অমনি (literally "thus" or "so,") as অমনি ছুঁতে পড়িয়াগেল "it fell down as soon as it was touched."

9. In many instances, the present participle, being doubled and followed by a finite verb, adds to its signification the idea of *while*, or a like word; as তিনি ভোজন-করিতে২ কহিলেন "he spoke to me while dining;" তিনি পথে চলিতে২ পুস্তক পাঠ-করেন "he reads while walking along the road;" পথে যাইতে২ কত আশ্চর্য্য বিষয় দেখিতে পাইবে "as he goes along the road how many wonderful sights will he have an opportunity of seeing." When the present participle is repeated (twice), and followed by a finite negative inflection of the same verb; then it shows that its agent *did*, *is doing*, or *will do* the action of the finite verb when on the very point of doing the action of the participle; and in such cases, the

emphasis is generally laid upon the participle, as দিতেং দিল না "he did not give though on the very point of giving." When, however, the emphasis is laid upon the finite verb, then it expresses that the action of the finite verb *was, is,* or *will be put in execution* or *performed,* while that of the participle *is, was,* or *shall be yet unfinished,* as খেতেং খেলে না "he commenced his dinner but did not finish."

10. When the doubled present participle has a nominative of a person different from that of the (affirmative) verb which completes the sense, then it bears the signification of a finite verb agreeing with its nominative in person and with its following verb in tense. In the first case, it adds the idea of priority, and in the second, sometimes of priority and sometimes of while, as তুমি সেখানে না যাইতেং আমি গিয়া পৌঁছিব "I shall arrive there before you can;" তুমি সেখানে পৌঁছিতেং তাহা হইয়া যাইবে "that will be done ere *or* by the time you get there." When a verb of the past indefinite, present, or future tense is doubled and followed by an indicative inflection of করণ "to do," or of a verb expressive of seeming, then it shews that its agent is *on the point of being* or *doing* or *is about to be* or *to do* what it signified singly, as যায়ং হইয়াছে "it is on the point of going;" যাবং করছি "I am about to go."

11. When এই is prefixed to a verb of the present definite tense, or of the past indefinite, and is pronounced abruptly, it adds the idea *just now,* as এই যাচ্ছে "he is just going *or* gone;" এই সেখানে গিয়াছিলাম "I have just been there." When এই is prefixed to a simple verbal inflection of the present tense, it indicates that the verb's action will presently take place, as এই আসে "it will presently come;" এই যাই "it will presently go."

12. The pluperfect inflection of the indicative mood, followed by আর কি (literally, "what more,") generally indicates that its action was on the point of being performed when it was stayed at the very last moment, as ধরেছিলাম আর কি "I was on the point of catching;" মরিয়াছিলাম আর কি "I was on the point of dying." কি "what" when preceded by an inflection of the past indefinite, perfect, pluperfect, or future tense, or one of the verbal inflections ending তাম্, তিস্, etc. and followed by the same inflection of another verb, it adds, in a conditional manner the sense of *as soon as*, *no sooner than*, or *the moment when*, to the meaning of the preceding verb, and turns (though indirectly) the tense of past indefinite and perfect inflections in the future, as তুমি উহাকে গালি দিয়াছ কি মারি খাইয়াছ "no sooner you will abuse him, than you will get a beating;" তুমি সেখানে গেলে কি মর্‌লে "no sooner will you go there than you will die."

13. When the conditional tense, terminating in তাম্, তিস্, তে, or তেন্, has the subjunctive particle যদি "if," understood before it, and is followed by one of such words as ভাল, উত্তম, মঙ্গল, বাহ্বা, etc., and is, in its negative form repeated with the following word, then the object is unaffected by either alternative, as তিনি করেন ভাল, না করেন ভাল "(if) he does so (it is) good, (if) he does not (it is) good," *i.e.* "it is immaterial whether he does it or not." তুমি যেতে বাহ্বা না যেতে বাহ্বা "if you did go (it was *or* would be) well, if you did not go, good," *i.e.* "it matters little whether you went or not."

14. Sometimes ইতো is used at the end of those verbal inflections to which ই may be affixed. ইতো adds, in a

manner, the idea of defiance to the meaning of the future inflections; and of frequency, to the signification of the present inflections of the progressive form; in other instances it boldly asserts the performance of the verb's action: thus, যাব-ইতো "I will go;" সেখানে যাচ্ছি-ইতো "(to be sure) I frequently go there." Sometimes the তো is separated from the ই, and added to the nominative, as আমি-তো যাব-ই, আমি-তো যাচ্ছি-ই. Sometimes such a phrase as তাকি "what of that?" তা ভয় কি "what fear of that?" is added to ইতো, as যাব-ইতো, তাকি? যাবইতো, তা ভয় কি?

15. When the particle ইবা is added to the past indicative inflections of a verb, it signifies that there is very little harm or advantage should the action of the verb take place, as গেল-ইবা "what matter if he has gone?" হইল-ইবা "it is of little consequence if it be." Such a phrase as তাতে কি, তাতে কি হয় "what of that?" তাতে কি আইসে যায় "of what consequence is that?" is often expressed after ইবা, as গেলইবা তাতে কি? হইলইবা তাতে কি আইসে যায়? When কি is prefixed to the above inflection, followed by ইবা, it conveys the idea of supposition in the execution of the verb's action, as কি গেলইবা "or I suppose he has gone."

16. When ই is joined to a verb of the indicative mood present or future tense, or of the imperative mood future tense, it (ই) indicates the performance of the verb's action with positiveness or without failure, as করিবই "I will positively do *or* I must do (so);" কালি যাইওই সেখানে "go there to-morrow positively." When ই is affixed to the present, conjunctive, or adverbial participle, then it generally adds the idea of *as soon as*, or *the moment when*, and the participle conveys the signification of a finite inflection

which agrees in tense with the perfect verb following, as তিনি বলিতেই আমি গেলাম "I went as soon as he told me;" সে আমাকে দেখিয়াই পলাইয়া গেল "he ran away the moment when he saw me;" টাকা হাতে আইলেই তোমাকে দিব "I shall pay you the money as soon as it comes to hand." The ই is also sometimes affixed to the other inflections of a verb, but it is very difficult to express what idea it adds to their signification. The ই added to the conditional inflections of a verb, generally conveys the idea of *granted* or *supposing that*, and causes them to convey their signification in the indicative mood, as যদিই করিয়া থাকি; or যদি করিয়াই থাকি; or যদি করিয়া থাকিই "granted that I did so."

17. In joining the ই to the compound inflections of a verb, it may be affixed to the participle as well as to the auxiliary verb: thus, সে করিয়াই থাকে or সে করিয়া থাকেই; যাইতেই ছিল or যাইতেছিলই; করিয়াইছেন or করিয়াছেনি; গিয়াইছিলাম or গিয়াছিলামি. In speaking, when the verb has already ended in ই, the additional ই, is generally absorbed in the former one, which is prolonged in pronunciation. When ই follows the nominative to a verb of the present tense indicative mood, and also the nominative to the verb in the next clause, which must begin with আর, and end in the same or in another verb of the same tense and mood, then the ই gives the idea of *whether* or *either*, and আর of *or*, as তিনিই আসেন, আর আমিই যাই "either he will come (here) or I shall go (there)."

18. When a verb is doubled, and ই is used between both, then it indicates the performance of the verb's action with the utmost certainty; but when the ই is used at the end of a duplicated verb, it indicates that there is very

little consequence should the verb's action take place, as যাবই যাব "I must go," "I shall positively go;" গেল গেলই "no matter if he is gone;" করিয়াছে করিয়াইছে "he has certainly done this;" করিয়াছে করিয়াছেই or করিয়াছেই করিয়াছে "it matters very little if he has done this." Sometimes the present and past indefinite inflections of the indicative mood are used together, and the ই is added to the latter to indicate that there is very little consequence should the verb's action occur, as যায় গেলই "what if he goes?" খায় খাইলই "what if he do eat?"

19. When a negative verb, formed by prefixing না, is repeated, and has an ই added to the second না, it signifies that it matters very little whether the action expressed by the verb is performed or not, as না মিলিল নাই মিলিল "what harm if it hasn't been got?" না পাওয়া গেল নাই পাওয়া গেল. Sometimes another নাই is used instead of the affirmative part of the latter verb active or passive, as না পাওয়াগেল নাই নাই (for নাই গেল), না হইয়াছে নাই নাই. Sometimes the verb is not repeated, but being preceded by নাই, conveys the same signification as the above, as নাই মিলিল নাই হইল.

20. If a verb of the future or past tense be doubled, and the first one be followed by তো, and pronounced curtly, and the second be followed by ই, and pronounced emphatically, then the idea of *only*, *perseveringly*, or *continually* is added to the signification of the verb in the future tense, and of *for ever* to the meaning of the verb in the past tense, as লিখিবে তো লিখিবেই "if he sits down to write he will stick to it;" গেল তো গেলই "he seems to have gone for ever;" গিয়াছে তো গিয়াইছে or গিয়াছেই. The speaker, when impatient of awaiting the completion of the verb's action, often adds

যে, and sometimes যে and দেখি "I see," to the end of such phrases as the above: thus, গেলো তো গেলই যে দেখি "I see that he is gone for ever."

21. When বলে (perhaps the contracted form of বলিয়া "having said") is affixed to the past indefinite inflection of a verb, it has no distinct signification of its own, but causes the principal verb to signify that its action *is on the point of being performed* or *will soon be performed*, as গেল বলে "it will go on the instant;" পড়িল বলি "it will fall in a moment." Sometimes the action, which has a strong possibility of being soon done, is expressed by the simple present or past inflection of a verb, in which case a verb bearing a contrary signification is in its negative form often expressed after it, and the word আর is used between them, as আমি মর্‌লাম, আর বাঁচিমা, আমি যাই আর থাকিনে.

22. When a verb is repeated four times, the first and second time in its affirmative, and the third and fourth time in its negative form, the expression then shows that it is of very little consequence whether the verb's action be performed or no, as যাও যাও নাযাও নাযাও "you may go or not, (just as you like);" হৈল হৈল নাহৈল নাহৈল. Often such a phrase as তাতে কিছু আইসে যায় না "nothing will come of it," is expressed after a verb repeated as above, as যাও যাও নাযাও নাযাও, তাতে কিছু আইসে যায় না "you may go or not, nothing will come of it."

23. When চাই "it is required," is used before a simple verbal inflection of the present or past tense, indicative mood, and is next used before the same verb negative, or before the same inflection of another verb bearing a diffe-

rent signification, then the agent is considered at liberty to perform or not to perform the action of the principal verb, and চাই, in such case, conveys the signification of *to wish* or the like in the subjunctive mood, present tense, as চাই যাও চাই না যাও "go or not just as you like;" চাই গেলাম চাই থাকিলাম, চাই গেলাম চাই না গেলাম. Optionally the second and third personal inflections (simple) of চাহন or চাওন are used instead of চাই, to agree with the principal verb and its agent in person and rank, as চাও যাও চাও নাযাও; চান যাবেন চান নাযাবেন. Sometimes কি is affixed to চাই, in which case the principal verb is not repeated or followed by another verb, but has an ই added to itself, to its negative particle, if any, or to its object, as চাইকি থাকিলামি, চাইকি নাই গেলাম, চাইকি ভাতি খেলাম.

24. When ই and কি together are added to the conditional participle, and again to its negative form, or to the same participle of another verb, bearing a different signification, then it shows that there is very little consequence should the participle's action be performed or not, and the two participles have the force of two finite verbs agreeing in tense with the perfect verb following, as তুমি গেলেইকি না গেলেইকি "of what consequence is it whether you go or not?" তুমি মরিলেইকি বাঁচিলেইকি. The ই after the above inflection is generally followed by তো, দেখি "I see," or না কেন "why not?" and না কেন is followed by such a phrase as দোষকি, তাতে দোষ কি, হানি কি, or তাতে হানি কি "what harm is in that?" as, একবার যাওইতো সেখানে; একবার বলই দেখি তারে; করই না কেন, করই না কেন, তাতে দোষ কি?

APPENDIX B.

ON THE DIVISIONS OF MONEY—WEIGHTS AND MEASURES—DAYS OF THE WEEK—MONTHS OF THE YEAR—CONTRACTIONS OF WORDS.

OF THE DIVISIONS OF MONEY.

1. In Bengal petty disbursements are kept in কড়ি, গণ্ডা, etc., and the highest denomination of such accounts is the কাহ্ণ, which is equal to the fourth part of a rupee, or our sixpence very nearly. Accounts of this description are superscribed with the word কড়ি "cowry," and are termed কাচা "crude." The other species of accounts is termed পাকা "ripe *or* perfect," and has the word তঙ্কা "cash" written over it. In these the rupee is the highest denomination. সিকা is the denomination of the fourth part of the nominal value of the rupee, as settled in the *bāzār*. Whatever is bought or sold by tale, is reckoned by the প and গণ্ডা.

4 কড়ি (cowries)	make	1 গণ্ডা
5 গণ্ডা	=	1 বুড়ি or দাম্‌ড়ি
20 গণ্ডা	=	1 প
4 পণ্	=	1 আনা or চোর্ or দাম্
16 প	=	1 কাহ্ণ = 4 আনা
16 আনা	=	1 টাকা (rupee).

a. The coin valued at 2 annas is called দুআনি; 4 annas, a সিকি, চারআনি, or রেজকি; 8 annas, অধুলি or আটআনি; one pice, এক পয়সা, and so on.

OF WEIGHTS.

2. The unit of the measurement of weights is the রতি, which averages nearly two grains and a quarter troy weight.

8	রতি	make	1 মাসা
10	মাসা	=	1 তোলা
4	তোলা	=	1 ছটাক্
4	ছটাক্	=	1 পোয়া
4	পোয়া	=	1 সের্
40	সের	=	1 মন্

OF DRY MEASURE.

3 Grain is either weighed in scales by the above weights, or is measured by basket measures. These are not the same or quite the same in all parts of Bengal.

4	রেক	make	1 পালি, or দোন্, or দ্রোণ্, or পসরি
4	দ্রোণ্	=	1 আঢ়ি
5	আঢ়ি	=	1 সলি
4	সলি	=	1 বিষ্
16	বিষ্	=	1 পৌটি

The রেক্ is about a *ser* and a quarter.

OF LONG MEASURE.

4. This measure does not vary much from our own.

3	যব্ (barley-corns)	make	1 অঙ্গুলি (finger's breadth)
4	অঙ্গুলি	=	1 মুট্ (hand's breadth)
3	মুট্	=	1 বিঘত্ (span)
2	বিঘট্	=	1 হাত্ (cubit)
4	হাত্	=	1 ধনু (fathom)
2000	ধনু	=	1 ক্রোশ্ (coss)
4	ক্রোশ	=	1 য়োজন্ (yojan)

a. The area or portion of land, containing three hundred and twenty square cubits, is a *kātha*, twenty *kāthas* make a *bighā*. The quarter of almost all objects is commonly called a পোওয়া or সিকি.

OF MEASURES OF TIME.

5. The time it requires to pronounce one long syllable is called a বিপল.

10 বিপল	make	1 প্রাং	
6 প্রাং	=	1 পল্	
60 পল্	=	1 দণ্ড	
60 দণ্ড	=	1 দিন্ (day)	
7 দিন্	=	1 সপ্তাহ্ (week)	

OF THE DAYS OF THE WEEK.

6. The days of the week, like those of our own language, are named after the planets; the word বার "a day" being subjoined.

রবিবার্	Sunday,	from	রবি	the Sun.
সোম্বার্	Monday,	,,	সোম্	the Moon.
মঙ্গল্বার্	Tuesday,	,,	মঙ্গল্	Mars.
বুধ্বার্	Wednesday,	,,	বুধ্	Mercury.
বৃহস্পতিবার্	Thursday,	,,	বৃহস্পতি	Jupiter.
শুক্রবার্	Friday,	,,	শুক্র	Venus.
শনিবার্	Saturday,	,,	শনি	Saturn.

a. From sun-rise to sun-set is the length of the day, and is called দিমান্; and from sun-set to sun-rise is considered as the night, and is termed রাত্রিমান্. Each of these divisions is sub-divided into four equal parts, called প্রহর্ "watches," which of course vary in length, according to the latitude of the place,

and the season of the year. It is evident, however, that they must average, one season with another, three hours' duration each.

OF THE NAMES OF THE MONTHS.

7. The Hindū year is divided into twelve equal portions, which may be called solar months; but all festivals and dates are reckoned, not by these simple months, but by the duration of the moon which commences in each. Hence, although the month *baishākh* for instance begins *de jure* about the 11th of April, it may commence *de facto* from one day to twenty-eight days later. When two new moons occur during one solar month, which happens once in three years, there is an intercalary month, and the month so intercalated receives the name of the solar month within which the two new moons may happen to occur. Each lunar month is divided into two parts. From the change to the full moon is called শুক্ল পক্ষ, "the bright half *or* wing;" and from the full moon to the change is termed কৃষ্ণ পক্ষ "the dark half." তিথি is the term for a lunar day.

বৈশাখ্	*Beginning from the 9th to the 13th*	April.	কার্ত্তিক্	*Beginning from the 9th to the 13th*	October.
জ্যৈষ্ঠ		May.	অগ্রহায়ণ্		November.
আষাঢ়		June.	পৌষ্		December.
শ্রাবণ্		July.	মাঘ্		January.
ভাদ্র		August.	ফাল্গুন		February.
আশ্বিন্		September.	চৈত্র		March.

a. It may be observed, then, that the Hindūs, rather clumsily, reckon time by *solar* years, and *luni-solar* months. Their principal æra is that of the *Kali-Yug*, of which the year 4962 expired about the 11th of April, A.D. 1861, by solar reckoning, at which period their new year generally commences. Beside

the æra of the *Kali-Yug*, the Hindūs in the northern half of India reckon from the time of a renowned prince, by name Vikramāditya, who lived (or died) about 57 years before the commencement of our æra. Another common æra is that of a prince named Shālivāhana, which commenced 78 years after the birth of Christ. The former of these æras is called the Samvat, and the latter the Sākā æra. Several other æras are in use in certain parts of the country, for a full account of which the reader may consult a profound work devoted entirely to the subject, entitled "Kāla Sankalita," 4to. Madras, 1825.

OF THE CONTRACTIONS OF CURRENT WORDS.

8. Many words which are in very common use, are contractedly written in letters and papers of business, to save time. The first syllable, with the nasal sign subjoined, is the mode by which the contraction is made. As they are mostly foreign words, the original of each is subjoined. A. implies Arabic, P. Persian, H. Hindūstānī.

ইং	for	ইস্তক্	(H. اِستک) to this place, hither.
কিং	,,	কিস্মৎ	(A. قِسمت) a village *or* division.
,,	,,	কিস্তি	(P. کِشتي) a boat.
,,	,,	কিস্তবন্দি	(قِسطبندِي) a rent-roll; an agreement to pay by instalments.
চাং	,,	চালান্	an invoice.
	,,	চাকর্	(P. چاکر) a servant.
জাং	,,	জামিন্	(A. ضامِن) a surety *or* security.
জোং	,,	জোড়া	(H. جوڑا) a pair *or* suit of any thing.
জিং	,,	জিম্মে	(A. ذِمّہ) in trust *or* in charge (of).
,,	,,	জিনিস্	(A. جِنس) goods, commodities.
নং	,,	নগদ্	(A. نقد) ready money.

ত° for তরফ্ (A. طرف) aside, towards.
তা° ,, তালুক্ (A. تعلّق) a talook *or* zemindary.
,, ,, তারিখ্ (A. تاريخ) the date *or* day of the month.
দ° ,, দর্ price *or* value of a thing.
,, ,, দরুন্ (P. درُون an account; *lit.* within.
প° ,, পর্গনা (P. پرگنه) a part of a zilla *or* province.
পা° ,, পাইক্ (P. پَيک) a footman *or* courier.
পে° ,, পেয়াদা (P. پیادہ) a footman *or* messenger.
বা° ,, বাবৎ (A. بابِ) an account (of); belonging to.
ম° ,, মণ্ডল্ a mundul *or* chief person in a village.
মা° ,, মাহ্ (P. ماہ) a moon, a month.
,, ,, মারফৎ (A. معرفت) by the hands (of).
,, ,, মহাম্মদ্ (A. محمّد) Muhammad.
মে° ,, the English Mr.
মো° ,, মোকাম্ (A. مقام) a place (prefixed to the name of any place).
লা° ,, লাগাইৎ ending with, up to this date.
সা° ,, সাকিন্ (A. ساكِن) an inhabitant.
হা° ,, হাওয়ালাৎ (A. حوالات) to the care (of).

APPENDIX C.

CONSISTING OF EASY PHRASES AND USEFUL DIALOGUES ON FAMILIAR SUBJECTS.

Easy and Familiar Phrases.

Be careful, সাবধান হও.
Open the door, দ্বার খোল.
Shut the door, দুয়ার দেও.
Don't forget, ভুলিও না.
Be silent, চুপ কর.
Don't make a noise, গোল করিও না.
Stop, থাম, be quiet, ক্ষান্ত হও, নিরস্ত হও.
Make haste, ত্বরা কর.
Don't be in hurry, তাড়া তাড়ি করিও না.
Go quickly, শীঘ্র যাও.
Walk slowly, ধীরে চল.
Come here, হেথা আইস.
Sit there, ওখানে বৈস.
Who is he? ও কে?
What is this? এ কি?
They are liars, তাহারা মিথ্যা-বাদি
Who lives there? ওখানে কে থাকে?
They are lazy, উহারা অলস.
Let it alone, থাক্‌তে দেও.
Let it be as it is, অমনি থাকুক.
It rains, বৃষ্টি হইতেছে.
It is cloudy, মেঘ হইয়াছে.
Look for it, তাহা অন্বেষণ কর.
What do you want? কি চাও?
What do you say? কি বল?
Who is there? কে ওখানে?
I go home, বাড়ি যাই.
Is it true? এ কি সত্য?
Who says so? কে এমন বলে?
Don't you know? তুমি কি জান না?
Can you read? পড়িতে পার?
I know how to write, লিখিতে জানি.
Don't delay, বিলম্ব করিও না.
It is time, *or* late, বেলা হইয়াছে.
What shall I eat? আমি কি খাইব?

See the sport *or* fun, তামাসা দেখ.
A bird's nest, পক্ষির বাসা.
Why do you laugh? হাস কেন?
Don't weep, কান্দিও না.
Chide him, তাহাকে ধম্‌কাও.
Don't climb the tree, গাছে উঠিও না.
Stand in the yard, উঠানে দাড়াও.
Go up, উপরে যাও.
Come in, ভিতরে আইস.
You are angry, তুমি রাগী.
I feel cold, শীত করে.
Cut the grass, ঘাস কাট.
Ring the bell, ঘণ্টা বাজাও.
The dog barks, কুকুর ডাকিতেছে.
Don't be angry, রাগ করিও না.
Don't strike, মারিও না.
Call (some) Coolies, মুটিয়া ডাক.
Lift up the load, বোঝা তোল.
Call aloud, চেচাঁইয়া ডাক.
Stand up, উঠিয়া দাঁড়াও.
Sit still, স্থির হইয়া বৈস.
Don't be uneasy, অস্থির হইওনা.
Don't be impatient, অধৈর্য্য হইও না.
It seems hard, শক্ত ঠেকে.
It tastes bitter, তিক্ত লাগে.
It is sun-shine, রৌদ্র হইয়াছে.
A moonlight night, জ্যোৎস্না রাত্রি.
A dark night, অন্ধকার রাত্রি.
There is no wind, বাতাস নাই.
It is sultry, গুমট হইয়াছে.
It is very hot, বড় গ্রীষ্ম.
The cock crows, কুকুড়া ডাকে.
The wind blows, বায়ু বহে.
Take lessons, পাঠ লও.
Open your mouth, হা কর.
Shew your teeth, দাঁত দেখাও.
Ask, জিজ্ঞাসা কর.
Call for the palanquin, পালকি ডাকাও.
No matter, no consequence, ওতে কিছু আইসে যায় না.
Never mind, কিছু পরওয়া নাই.
No harm, হানি নাই.
Has your master risen? তোমার মনিব্ কি উঠিয়াছেন?
What advantage is there in that? উহাতে লাভ কি?
There is no use in that, ওতে কোন আবশ্যক নাই.
What animal is this? এ কি জন্তু?
Whose house is that? ও কাহার ঘর?
Whose house is this? এ বাড়ি কার?
He is very impudent, সে বড় ধৃষ্ট.
Go away, you are dismissed, যাও তোমার জাওয়া হইল.

Make a sign for him to come hither, তাহাকে এখানে আসিতে ইঙ্গিত কর.

I have no leisure, আমার অবকাশ নাই.

I have got a head-ache, আমার শিরঃপীড়া হইয়াছে.

He has got the stomach-ache, তাহার পেট বেদনা করিতেছে.

I have a very bad tooth-ache, আমার দাঁতের গোড়ায় বড় ব্যথা হইয়াছে.

What is the price of these things? এসকল বস্তুর মূল্য কি?

Where are you going? তুমি কোথা যাইতেছ.

What is the price of this? ইহার দাম কি?

That is invaluable, সে অমূল্য.

What is the difference between these two? এ দুয়ের মধ্যে বিশেষ কি?

Is there no key to this box? এ বাক্সের চাবি নাই?

Have these things come from Europe? এ সকল জিনিস্ কি বিলাৎ থেকে আসিয়াছে?

Where shall you stay to-night? তুমি আজি-রাত্রি কোথা থাকিবে?

Which is the best of these three? এই তিনের মধ্যে শ্রেষ্ঠ কি?

Is any thing catable to be got there? সেখানে কোন খাদ্য সামগ্রী মিলে?

Do you know where he is gone? জান তিনি কোথায় গিয়াছেন?

Clean those things, ঐ দ্রব্য সকল পরিষ্কার কর.

Send them to my house, তাহারদিগকে আমার বাড়ি পাঠাইয়া দেও.

To-day is a holy-day with us, আজি আমাদের পর্ব্বাহ্.

They don't work on festival days, তাহারা পরবের দিন কর্ম্ম করে না.

There are lots of flies at Calcutta, কলিকাতায় অনেক মাছি.

Who is the master *or* owner of this house? এবাড়ির কর্ত্তা কে?

What is the name of this village or town? এগ্রামের বা সহরের নাম কি?

Do you know this man? তুমি এ লোককে জান?

How is he to-day? আজি তিনি কেমন আছেন?

Better than yesterday, কালি হইতে ভাল.

The sun has become very oppressive, রৌদ্র অতি প্রচণ্ড হইয়াছে.

Hold up the umbrella, ছাতা (or ছাতি) ধর.

Is this horse Arabian, Persian, or English? ও ঘোড়া আরবীয় পারসিক কি ইংরাজী?

Why does he not come? তিনি কেন আইসেন না?

This is enough, এই যথেষ্ট.

That is the same thing, সে একি (for এক-ই).

Speak slowly and distinctly; then I shall understand (you), ধীরেং পষ্ট-করিয়া বল তবে আমি বুঝিব.

The enemy has retreated, শত্রুগণ পিছে হটিয়াছে.

Our army has advanced forward, আমাদের সৈন্য আগে বাড়িয়াছে.

They pursued the enemy, তাহারা শত্রুদিগকে তাড়া করিল.

He is a depraved man, সে নষ্ট লোক.

He is very wicked, সে বড় দুষ্ট.

He is cunning, a deceiver, and a hypocrite, সে ধূর্ত্ত বঞ্চক ও ভণ্ড.

Don't interrupt me, আমাকে বাধা দিও না.

Do not prevent him from doing so, তাহাকে এ কর্ম্ম নিষেধ করিওনা.

He can speak Bengālī fluently, তিনি অনর্গল বাঙ্গালা বলিতে পারেন.

He tells me one (thing) and you another; whom shall I hear? তিনি এক বলেন, তুমি আর বল, আমি কাহার কথা শুনিব?

He gives alms to the blind, lame, deaf, dumb, leper, sick, infirm, and poor, তিনি কাণা, খোঁড়া, কালা, গোঙ্গা, কুড়ে, আতুর, অশক্ত, ও দরিদ্রকে ভিক্ষা দেন.

DIALOGUE I.

A Day's Routine Conversation.

Sir, please get up.	সাহেব্, উঠুন.
It is dawn.	ভোর হইয়াছে.
Is the gun fired?	তোপ পড়িয়াছে?
It is just fired.	এই পড়িল.

Bring water to wash (my) hands and face.	হাত মুখ ধুইবার জল আন.
Tooth brush.	দাঁত মাজা ব্রুষ.
Give (me) soap.	সাবন দেও.
Give (me) a towel.	তোয়ালে দেও.
I shall go to walk.	বেড়াইতে যাইব.
Order (them) to get the carriage ready.	গাড়ি তৈয়ার করিতে বল.
Order (them) to get the riding-horse ready.	সোওয়ারির ঘোড়া প্রস্তুত করিতে বল.
Sir, the horse is ready.	সাহেব, ঘোড়া তৈয়ার.
Keep (it) under the veranda.	বারান্দার নীচে রাখ.
The saddle is not well set.	জিন ভাল বান্ধা হয় নাই.
Make the girth tight.	পেটি কস or কসিয়া দেও.
Lower the stirrup.	রেকাব আরো নামাও.
Take off my shoes and cotton stockings, and put me on woollen stockings and boots.	জুতা ও সুতার মোজা খুলিয়া লও, পসমের মোজা ও বুট পরাও.
Where is my handkerchief?	আমার রুমাল কোথা?
It is in the pocket of your coat.	কুরতির জেবে আছে.
Where is it, I cannot get it.	কই পাইনে যে.
Bring my hat and whip.	টুপি ও চাবুক আন.
Where are my gloves?	আমার দস্তানা কোথা?
The fly disturbs the horse.	ঘোড়াকে মাছিতে বিরক্ত করে.
Fan the horse with a fly-brush.	ঘোড়ারে চামর কর.
The shoes of the horse are coming off.	ঘোড়ার লাল খোলেং হইয়াছে.
The horse must be shod.	ঘোড়ার লাল বাঁধিতে হইবে.
The bridle too is almost broken.	লাগামও প্রায় ছিঁড়িয়াছে.
Stop the horse.	ঘোড়া থামাও.
Pat (the horse).	গায় থাবা মার.
Give him 4 or 5 turns, gently.	চারি পাঁচ বার আস্তেং ফিরাও.

Why are not the rooms, doors, and furniture cleaned yet?	ঘর দুয়ার জিনিস্ পত্র এখনো পরিস্কার হয় নাই কেন?
Tell the sweeper to sweep immediately.	ঝাড়ুবরদারকে এখনি ঝাঁইট দিতে বল.
Sir, neither the *Metar** nor the *Metrānī* is come yet.	সাহেব, মেতর কি মেতরানী কেহ এখনো আসে নাই.
What, it is so late and they are not come yet!	কি, এত বেলা হয়েছে এখনো আসে নাই!
See, how much dust there is upon the table and chairs.	দেখ দেখি মেজে ও চৌকীতে কত ধুলা.
Clean them this moment.	এইক্ষণে সাফ কর.
My coat is covered with dust, brush it well.	আমার কুরতিটা ধুলায় ধুলা হইয়াছে ভাল করিয়া ঝাড়.
Brush a pair of shoes.	এক জোড়া জুতা বুরুষ কর.
Khidmatgār,† get (me) a cup of coffee and two or three bits of toast.	খিদ্মৎগার, এক পেয়ালা কাফী আর দুই তিনখান টোস্ট্ আন.
Give (me) a cup of strong tea.	এক পেয়ালা কড়া চা দেও.
Very well, Sir, I shall immediately prepare and give it you.	যে আজ্ঞা, এখনি তৈয়ার করিয়া দিতেছি.
Bring the newspaper.	খবরের কাগজ আন.
See if the auction-advertisements are come.	দেখ নিলামের কাগজ আসিয়াছে কি না.
Sardār,‡ make all ready for bathing.	সরদার, স্নানের আয়োজন কর.
Warm some water.	কিছু জল তপ্ত কর.
Do not make (it) very warm.	বড় গরম করিও না.
Only lukewarm.	কেবল কবোষ্ণ.

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* Male and female sweeper or scullion. *Metar* is a corruption of the Persian word *mihtar* which literally denotes "prince *or* grandee," but here used in an ironical sense.

† The *Khidmatgār* is the servant that waits at table, generally a Musalmān.

‡ The head servant in charge of the wardrobe, generally a Hindū.

Order the *Bhisti** to fill the tub with water.	ভিস্তিকে বল টব পূরিয়া জল দেয়.
Shall I keep your clothes in the bathing-room?	কাপড় কি স্নানাগারে রাখিব?
No, keep them in the adjoining room.	না, তাহার লাগাও ঘরে রাখ.
Keep only a shirt in the bathing room.	গোসল-খানাতে কেবল একটা কামিজ রাখ.
Sardār, come and dress me.	সরদার, আইস, কাপড় পরাও.
Bring some waistcoats.	গোটাকত ফতুয়া (or ওএস্‌ট্ কোট) আন.
I shall select one.	আমি একটা বাছিয়া লইব.
Give (me) a silk neckcloth and handkerchief.	রেসমের গলাবন্দ ও রুমাল দেও.
Where are the comb and brush?	চিরুণি ও ব্রুষ কোথা?
Near the looking-glass.	আয়নার কাছে আছে.
Order the Khidmatgār to bring breakfast.	খিদ্‌মৎগারকে বল হাজরি আনে.
The breakfast is ready on the table.	হাজরি মেজের উপর প্রস্তুত.
Give (me) pepper and salt.	মরিচের গুঁড়া ও লবন দেও.
This egg is rotten.	এ ডিম-টা ঘোলা হইয়াছে.
This egg is not well boiled.	এ ডিম ভাল সিদ্ধ হয় নাই.
The bread is not fresh.	রুটি বাসি.
The butter too is not fresh.	মাখন ও টাট্‌কা নয়.
What sort of cheese do you want, Sir?	মহাশয়, কোন পনির চান?
English or Dacca cheese?	বিলাতী কি ঢাকাই?
The goat's milk and cow's milk are both ready.	ছাগলের দুগ্ধ ও গোরুর দুগ্ধ দুই প্রস্তুত আছে.

* The water-carrier; a corruption of the Persian *bihishtī*.

Give the goat's milk to the children.	বাবা লোককে ছাগলের দুগ্ধ দেও.
And cow's milk to me.	এবং আমাকে গাইর দুগ্ধ দেও.
Have you got (any) fish?	মাছ পাওয়া গিয়াছে?
I have.	গিয়াছে.
Quickly fry some and bring.	শীঘ্র কিছু ভাজিয়া আন.
What fruit have you got?	কি কি ফল আছে?
Plantain, orange, plum, guava, dates, and sugar-cane.	কলা, কমলা-নেবু, কুল, পেয়ারা, খেজুর ও ঈক্ষু.
Is that milk or cream?	ও দুধ কি সর?
Bring finger-glasses to wash our mouths and hands.	আঁচাইবার পাত্র আন.
Take away all these.	এসকল উঠাইয়া লও.
Are there any rare fruits?	মেওয়াজাত কিছু আছে?
There are almonds, raisins, pomegranates, pistachios, walnuts and dates.	বাদাম, কিসমিশ, বেদানা, পেস্তা, আকরোট, ও খেজুর আছে.
Well, bring those, and wine.	আচ্ছা, সে সকল আন, আর সরাব আন.
Order the *Hukkabardār** to prepare and bring tobacco.	হোক্কাবরদারকে বল তামাকু সাজিয়া আনে.
Blow the fire.	আগুনে ফুঁক দেও.
The fire is out.	আগুন হইল না.
The water of the *hukka* is not fresh; change the water.	হুঁকার জল কটু বোধ হইতেছ, জল বদলাও.
Again prepare the tobacco-receiver well.	আবার ভালকরে ছিলিম তৈয়ার কর.
Make a charcoal ball fire.	গুল ধরাও or গুলের আগুন কর.
Order the coachman to get the carriage ready.	কোচবানকে গাড়ি তৈয়ার করিতে বল.

* The servant who has charge of the *hukka* or smoking apparatus.

It is time.	বেলা (or সময়) হইয়াছে.
I shall go to (my) office.	দপ্তর-খানায় যাইব.
Put the office-box in the carriage.	আপিসের বাক্স গাড়িতে তুলিয়া দেও.
Drive, go straight.	হাঁকাও, সোজা চল.
Turn to the left.	বাঁয়ে ফের.
Turn to the right.	ডাইনে ফের.
Stop here.	এইখানে রাখ.
See if the gentleman or the lady is at home.	খবর লও সাহেব কিম্বা মেম-সাহেব ঘরে আছেন কি না.
Neither the gentleman nor the lady is at home.	সাহেবও ঘরে নাই মেম ও ঘরে নাই.
Well, go to the office.	আচ্ছা, দপ্তরখানায় চল.
Farrāsh,* why don't you clean the desk?	ফর্‌রাস, ডেক্স ঝাড় না কেন?
The *Daftarī*,† too, does not keep the *kalamdān*, (ink-stand, etc.) clean.	দপ্তরী ও কলমদান সাফ রাখে না.
The Daftarī is as bad as the Farrāsh.	যেমন দপ্তরী তেমনি ফর্‌রাস.
Where is the punkha-bearer?	পাঙ্খাওয়ালা কোথা?
Pull the punkha (ventilator).	পাংখা টান.
Pull it gently.	আস্তে২ টান.
Pull it hard.	জোরে টান.
I feel it very hot.	বড় গ্রীষ্ম বোধ হইতেছে.
Harkāra,‡ take this letter to that gentleman.	হরকারা, সেই সাহেবের নিকট এই চিঠী লইয়া যাও.

* *Farrāsh*, vulgarly *Frosh*, a servant whose business is to sweep the mats, carpets, etc.

† The *Daftarī* is properly a "record-keeper" or "registrar," but in Bengal the term is generally applied to an inferior office servant, who prepares writing materials, and arranges the books of the establishment.

‡ The *Harkāra* is literally a *factotum*; but his principal duties are carrying letters, messages, etc.; and sometimes acting as spy or emissary.

And bring the answer.	আর জওয়াব লইয়া আইস.
If the gentleman be not at home, then wait till he comes.	যদি সাহেব ঘরে না থাকেন, তবে তাঁহার আসাপর্য্যন্ত অপেক্ষা করিও.
Who is there?	কে ওখানে? or কে আছে ওখানে?
Go to the Post-office, and dispatch this package by *bāngī*,* and if you see that any letter has arrived, then bring it.	ডাক্‌ঘরে গিয়া, এই পুলিন্দা বাঙ্গিতে রওয়ানা কর, আর কোন চিঠী আসিয়াছে দেখ তো লইয়া আইস.

DIALOGUE 2.

সর্‌কার *The Sarkār.*

Sarkār,† go to the bāzār.	সরকার, বাজারে যাও.
You are to buy some articles for me.	আমার নিমিত্তে কিছু জিনিস পত্র কিনিতে হইবে.
What things shall I have to buy?	কি কি জিনিস্ ক্রয় করিতে হইবেক?
Three lustres, eight pairs of wall-shades, a pair of candlesticks, two standing shades, five hanging lamps or lanterns, one hand-lantern; and some porcelain.	তিনটা বেলওয়ারি-ঝাড়, আট যোড়া দেয়ালগিরি, এক যোড়া শামাদান, দুই শেজ, পাঁচটা টাঙ্গান লণ্ঠন, একটা হাত লণ্ঠন, আর কিছু চিনার বাসন.

* The *bāngī* is a long pole with slings at either end supporting portable baskets for conveying parcels, etc. too large for the regular mail. It is conveyed on men's shoulders at the average rate of five miles an hour; one relay of bearers relieving another at certain regular stages.

† The *Sarkār* in Bengal commonly denotes a native clerk in the employ of Europeans. He is a sort of house-steward, keeps the household accounts, receives and disburses, and takes care of his master's money. He is generally a Hindū, and not unfrequently a *brāhman*. His services are valuable in *one* respect, viz., *he will allow nobody to cheat his master except himself.* The term is applied in some parts of India to clerks and accountants in general.

What (are those)? কি কি?

Cup, saucer, basin (to wash hands and face), ewer, jar, etc. পিয়ালা (or পেয়ালা), প্রিচ (or রেকাবী), হাত মুখ ধুইবার পাত্র, জল পাত্র, জালা ইত্যাদি.

And bring drinking glasses, wine glasses, pots to keep salt, mustard, vinegar, pepper, etc.; also knives, forks, and spoons. আর জল খাবার গ্লাস, শরাবের গ্লাস, লবন, রাই, সিরকা, মরিচ ইত্যাদি রাখিবার পাত্র; এবং ছুরি, কাঁটা ও চাম্‌চা আনিও.

Do you require any wooden furniture? কাঠ্‌রা জিনিস কিছু চাই.

Yes, I do. হাঁ, চাই.

One marble (*lit.* stone) table, two teak almirahs, four mahogany teapoys, a dozen of chairs, half a dozen footstools, two couches, and one bedstead. একটা পাতরের মেজ্, দুইটা সেগুন কাঠের আলমারি, চারটা মেহগ্নি কাঠের তেপাই, বারখান (or এক ডজন) চৌকি, ছখান পা-রাখিবার টুল or চৌকী, দুইখান কোঁচ, ও এক খাট.

Don't you want some cloth? কাপড় কিছু দরকার নাই?

A piece of Dacca muslin, two pieces of cambric, half a piece of longcloth, twelve yards of jaconet, a piece of flannel, a piece of French chintz, a piece of jean, a quarter piece of broadcloth, and two curtains. এক থান ঢাকাই মজলিন, দুই থান কেম্ব্রিক, আধ্‌থান লাংক্লথ্, বার গজ নয়নসুখ, এক থান ফ্লানেল, এক থান ফরাসি ছিট্, এক থান জিন, সিকি থান বনাত, এবং দুই মসারি.

What colour of broadcloth,— red, black, blue, green, yellow, brown, purple, ash-colour, or rose colour? কি রঙ্গের বনাত—লাল, কালা, নীল or আস্‌মানী, সবুজ, জরদা, কটা, বেগুনী থাকী, কি গোলাবী?

And bring two quires of paper, আর দুই দিস্তা কাগজ, দুই বাণ্ডিল

two bundles of pens, four pencils, six sticks of sealing-wax, a box of wafer bits, a hookka with its pipe, chillum, and cover, one seer of tobacco, a box of cigars, a snuff-box with snuff, a penknife, and a pair of scissors.

কলম, চারিটা পেনসিল, ছয়টা গালা-বাতী, এক ডিবা টিক্‌লি (or ওএফর), একটা আলবোলা সমেত নল, কলিকা ও সরপোষ, এক শের তামাকু, এক বাক্‌স চুরট, একটা নাসদানি সমেত নস্য, এক খান কলম-কাটা ছুরি, ও এক যোড়া কাঁচি আনিও.

But first go to the auction, (and) buy what you can get there.

কিন্তু প্রথমে নিলামে যাও, সেখানে যাহা পাও খরিদ কর.

First try some five shops, know the general rate of each article, then buy. Take care, don't you be cheated.

আগে পাঁচ দোকান জাঁচিও, প্রত্যেক জিনিসের ভাও জানিও, তবে কিনিও. খবরদার, যেন ঠকিও না.

And some lady's articles are required, ask your lady about it.

আর কিছু বিবি-আনা জিনিস্ চাই, তাহা মেম্ সাহেবকে জিজ্ঞাসা কর.

Call a letter-engraver,—I want to have one seal and four badges engraved.

এক জন অক্ষর খোদককে ডাক,—একটা মোহর ও চারখান চাপরাস খোদাইতে চাই.

And I must have my name engraved and some cards printed.

আর আমার নাম খোদাইয়া কতক-গুলি টিকিট ছাপাইতে হইবে.

Go to the printing house, and get a hundred copies of this invitation letter printed.

ছাপাখানায় যাও, এবং এই নিমন্ত্রণ পত্র এক শত খান ছাপাইয়া আন.

DIALOGUE 3.

নাপিত এবং দর্‌জি *The Barber, also the Tailor, etc.*

Is the barber come?

নাপিত আসিয়াছে?

Here he is.

এই আসিয়াছে.

Good, sharpen your razor well.	আচ্ছা ভাল করিয়া খুর চোকাও.
Your razor does not shave well.	তোমার খুরে ভাল কাটে না.
Put on more soap.	আরো সাবান দেও.
The hair must be clipped.	চুল ছাটিতে হইবে.
Do not *crop* the hair.	চুল শুষে ছাটিও না.
Cut it shorter behind.	ঘাড়ের দিগে খাট কর.
You must cut the nails of my toes.	পায়ের নখ কাটিতে (or ফেলিতে) হইবে.
Sir, the tailor is come.	সাহেব, দর্‌জি আসিয়াছে.
Well, call him to me.	আচ্ছা, আমার কাছে ডাকিয়া আন.
Measure the cloth you are to sew.	সেলাই করিবার কাপড় মাপিয়া লও.
Make pantaloons of jean.	জিন কাপড়ের পাজামা (or পত্‌লুন) বানাও.
Shirt of cambric.	কেম্‌রিকের কামিজ.
Jackets of longcloth.	লাংক্লাথের জাকেট.
And make some *baneans* of flannel.	ফ্লানেলের বেনিয়ান তৈয়ার কর.
And darn the clothes that are torn.	আর যে২ কাপড় ছিঁড়িয়াছে তাহা রিফু কর.
Sir, the washerman is come.	খোদাবন্দ, ধোপা আসিয়াছে.
Well, count and give him the clothes.	ভাল, উহাকে কাপড় গুনিয়া দেও.
And tell (the washerman) to take out the ink-spots on the clothes, and to iron them well, and give within a week.	আর বলিয়া দেও যে কাপড়ে যেসকল কালির দাগ লাগিয়াছে তাহা তোলে, ইস্ত্রী ভালরূপে করে, আর সপ্তাহের মধ্যে কাপড় দেয়.
Very well, sir.	যে আজ্ঞা, প্রভু.

DIALOGUE 4.

On Dining, etc.

Sir, the tiffin is ready.	সাহেব, টিফিন তৈয়ার.

Well, give my salām (*i.e.* my compliments) to your lady.	আচ্ছা, মেম্ সাহেবকে আমার সেলাম দেও.
Butler, I have invited eight gentlemen to-day.	খানসামা, আজি আটজন সাহেবকে নিমন্ত্রণ করিয়াছি.
Get a sufficient quantity of things ready.	তদুপযুক্ত দ্রব্যাদি প্রস্তুত কর.
It is evening (*lit.* twilight).	সন্ধ্যা হইল.
Light the lights.	আল জ্বাল.
Light the parlour with candles.	বৈঠক খানাতে বাতির রোসনাই কর.
And light the other rooms with cocoa-nut oil.	ও আর২ ঘরে নারিকেল-তেলের আল কর.
Sir, the dinner is ready.	সাহেব খানা প্রস্তুত হইয়াছে.
Serve it then.	তবে পরিবেশন কর.
Give soup and bread to that gentleman.	ও সাহেবকে সুর্ওয়া ও রুটী দেও.
Give me potato, mustard, and salt.	আমারে আলু, রাই, ও লবন দেও.
Give him meat, pepper, and vinegar.	ইঁহাকে মাংস, মরিচ ও সিরকা দেও.
Give a glass of wine to each.	সকলকে এক২ গ্লাস সরাব দেও.
Give iced water.	বরফ দেয়া জল দেও.
Give me the curry made of radish, turnip, carrot, and shrimps.	আমাকে মূলা, সল্‌গম ও চিংড়ি মাছের ব্যঞ্জন দেও.
Give that gentleman some rice and mangoe fish.	ও সাহেবকে কিছু ভাত ও তপসী মাছ দেও.
Give me some *polā-o*.	আমাকে কিছু পোলাও দেও.
Bring whatever sorts of fruit you have.	ফল যে২ রকম থাকে আন.
Prepare (the) bed.	শয্যা প্রস্তুত কর.
Shake the curtains well, that no musquito may remain in.	মসারি ভাল করিয়া ঝাড় যেন মস' ভিতরে না থাকে.

Extinguish all the lights except one.	একটা আল রাখিয়া আর সকল নিবাও.
Give me my night-drawers.	পরিয়া শুইবার পাজামা দেও.
Awake me to-morrow at cock-crow.	কালি আমারে কুকুড়া বাংদিবার সময় জাগাইও.
Last night musquitoes entered into the curtains, and there were bugs in the bed, I could not sleep well.	কালি মশারির মধ্যে মসা সাঁধাইয়াছিল, আর বিছানাতে ছার পোকা ছিল, ভাল ঘুম হয় নাই.
Sir, the month is over.	সাহেব, মাস কাবার হইয়াছে.
Please, order to give us our salary.	আমাদের মাহিয়ানা দিতে আজ্ঞা হয়.
Call the Cashier.*	খাজাঞ্চীকে ডাক.
Give to these (men) their respective dues.	ইহাদের যাহার যাহা প্রাপ্য তাহা দেও.
Buy at once provisions for one month, and keep in the storehouse.	এক মাসের মত খাদ্য সামগ্রী একেবারে কিনিয়া আনিয়া গুদমে রাখ.
Give me a list of the things I am to bring.	কিং জিনিস্ আনিতে হইবে তাহার এক ফর্দ দেও.
Rice, wood, salt, *ghee* (or clarified butter), sugar, sugar-candy, tea, coffee, pickles, preserves, rare fruits, and spices, chilly, pepper, cinnamon, turmeric, onion, garlic, ginger, etc.; and grain, hay, and straw for the horses.	চাউল, কাষ্ঠ, লবন, ঘৃত, চিনি, মিস্‌রী, চা, কাফি, আচার, মোরব্বা, মেওয়াজাত, আর মসলা; লঙ্কা মরিচ, গোল মরিচ, দারুচিনী, হরিদ্রা, পেঁয়াজ, রসুন, আদা, ইত্যাদি; আর ঘোড়ার দানা, ঘাস্ ও বিচালি.
And tell the landlord, the bread-man, butter-man, milk-man	আর বাড়িওয়ালা, রুটীওয়ালা, মাখনওয়ালা, দুধ্‌ওয়ালা, প্রভৃতিকে

* A corruption of the Persian *khazānjī*, a treasurer or cash-keeper.

and others to make bills of their respective dues, and I will sign them, (after which) you may pay.	বল যে তাহারা আপনং পাওনার বিল করিয়া আনে, আমি সহি করিব ও তুমি টাকা দিবা.
After paying these, and buying the articles, give me an account of the money.	এই সকল টাকা দিয়া ও জিনিস্ কিনিয়া আমারে টাকার হিসাব দেও.
I want to adjust the account every month.	আমি মাসং হিসাব নিকাশ করিতে চাই.

DIALOGUE 5.

সময় *Time.*

The morning star is up.	প্রভাতী তারা উঠিয়াছে.
The night is over.	রাত্রি শেষ হইয়াছে.
The cock crows.	কুকুড়া ডাকিতেছে.
It is light in the east.	পূর্ব্বে ফরসা হইয়াছে.
It is dawn.	এখন ঊষা কাল (or প্রভাত কাল).
Now what o'clock is it?*	এখন কটায় রাত্রি পোহায়?
Now it is morning at six.	এখন ছটায় ভোর হয.
The sun is about to rise.	সূর্য্য উঠিল (or উদয় হইল) প্রায়.
What o'clock is it?†	বেলা কত?
About twelve o'clock.	প্রায় দুই প্রহর.
The sun is over our head.	সূর্য্য মাতার উপর আসিয়াছে.
Look at the clock *or* watch.	ঘড়ি দেখ দেখি.
It is nearly three.	তিনটা বাজে.
It just struck three.	ঐ তিনটা বাজিল.
The (day) time is gone.	বেলা গেল.
It is evening twilight.	সন্ধ্যা হইল.
The sun is set.	সূর্য্য পাটে বসিয়াছে.

* Literally, "how much of the night has dawned?" asked in the morning.

† When asked during the day.

The sun is sinking.	সূর্য্য অস্ত গেল.
Now it is twilight.	এখন গোধূলি সময়.
The moon rises.	ঐ চন্দ্র উদয় হয়.
(It is) full moon to-day.	আজি পূর্ণিমা.
The moonlight appears like the sunshine.	জ্যোৎস্না রৌদ্রের মত দেখাইতেছে.

DIALOGUE 6.

নদী ও নৌকা *The River and the Boat.*

Who is the boat-man?	এ নৌকার্ মাঝী কে?
How many rooms are there in this *bajrā?**	এ বজরাতে কয় কুঠরি?
Three rooms and a water-closet.	তিন কুঠরি আর এক পায়াখানা.
How much is the hire of the boat?	নৌকার ভাড়া কত?
Five rupees a day.	দিন পাঁচ টাকা.
Let loose the boat when the flood-tide comes.	জোয়ার আসিলে নৌকা খুলিয়া (or ছাড়িয়া) দেও.
When will the flood-tide come to-day?	আজি কখন্ জোয়ার আসিবে?
At nine o'clock.	নয়টার সময়.
How do you know?	কেমন করিয়া জান?
By this calculation, that in Calcutta, the flood-tide comes on the morning and evening of the tenth day of the moon.	তাহার হিসাব ঐই, যে কলিকাতায় দশমীর দিন প্রাতঃকালে ও সন্ধ্যাকালে জোয়ার আইসে.
Does the *bore*† come to this side of the river?	এ পারে কি বান ডাকে?

* Supposed to be a corruption of the English word *barge*. The Anglo-Indians call it a *budge-row*.

† The *bore* or *boar* is a sudden influx of the ocean stream-tide into such slow and narrow rivers as the Hoogly, when scanty of water. It takes place at new and full moon; and seems absolutely to slide over the sluggish stream of the river. In sweeping

Now you are rowing, but after the flood-tide is gone, how will you propel it against the current?	এখন তো দাঁড় বাহিতেছ, কিন্তু জোয়ার গেলে উজান যাইবে কি রূপে?
We shall drag the boat by a rope when it is ebb-tide.	ভাটা পড়িলে গুণ টানিয়া যাইব.
If the wind be favourable, then we shall go by sailing.	যদি সুবাতাস হয় তবে পাইল তুলিয়া যাইব.
A high wind has got up.	ভারি বাতাস উঠিল.
It is likely to be a storm.	তুফান হয় বা.
Take the boat in shore.	নৌকা কিনারায় লইয়া চল.
The waves are fearful.	ভয়ানক ঢেউ হইতেছে.
Hold the helm stoutly.	হালি শক্ত করিয়া ধর.
Turn it to the right.	ডাইনে মোড়া দেও.
Rowers, pull the oars hard all.	দাঁড়িরা খুব জোরে টান.
Lo! the ferry boat is sunk.	ঐ দেখ খেয়ার নৌকা ডুবিয়া গেল.
Take the boat in shore.	নৌকা ভিড়াও.
Anchor it at this *ghāṭ*.*	এই ঘাটে নঙ্গর কর.
Or fix pins on the ground and fasten the boat to them.	কিম্বা ডেঙ্গায় খোঁটা মারিয়া কাছি বাঁধ.
Behold, a boat capsized.	ঐ এক খান নৌকা উলটিয়া পড়িল.
Now, she is on her beam ends.	না, ও কাইত হইয়া পড়িয়াছে.

DIALOGUE 7.

বাগান *The Garden.—Tank-fishing.*†

I shall go to see the garden.	আমি বাগান দেখিতে যাইব.

round Fort William its noise is distinctly heard nearly all over Calcutta. The only safety for the numerous small boats in such cases, is to rush to the middle of the river and face the *bore*, which is over in a few seconds. The etymology of the word is, I need not say, exceedingly doubtful.

* A landing-place, or flight of steps leading from the river.

† In Bengal a good garden is always furnished with a *tank* or artificial pond abounding in fish.

By what conveyance will you go (Sir)?	কি সোওয়ারিতে যাইবেন.
Elephant, horse, tanjan, palanquin, buggy, chariot, etc. are ready.	হাতি, ঘোড়া, তাঞ্জান, পালকি, বগি, ও চেট প্রভৃতি প্রস্তুত আছে.
I shall go on foot.	আমি, হাটিয়া যাইব.
Gardener, put gravel on this path.	মালি, এই পথে কাঁকর দেও.
Make flower beds on both sides of this (path).	ইহার দুই ধারে ফুলের কেয়ারি কর.
Plant rose, and some good country flowers in this place.	এখানে গোলাব এবং ভালং দেশি ফুল লাগাও.
Prepare this ground, and sow the seeds of radish, turnip, carrot, cabbage, peas, greens and other vegetables.	এই জায়গা চসিয়া মূলা, সল্‌গম, গাজর, কপি, মটর, সাক, ও আরং তরকারির বীজ বুন.
Who told you to plant plantain there?	ওখানে তোমাকে কলা পুঁতিতে কে বলিল?
Could you not plant potato there?	ওখানে বিলাতী আলু আজ্জাইতে পার নাই?
Are these seedlings or grafted trees?	এ সকল গাছ চারার কি কলমের?
What sort of fruits are in this garden?	এ বাগানে কিং রকম ফল আছে?
Mango, jack, cocoanut, betel-nut, date, palm, tamarind, custard apple, almond, lechees, peach, grapes, pomegranate, guava, plantain, cucumber, pineapple, watermelon, etc.	আম, কঁঠাল, নারিকেল, গুয়া (or শুপারি), খেজুর, তাল, তেঁতুল, আতা, বাদাম, লিচু, পিচ আঙ্গুর, দাড়িম, পেয়ারা, কলা, সঁশা, আনারস, তরমুজ, ইত্যাদি.

What kind of mango is of this tree?	এ গাছের আম কেমন?
Very superior.	অতি খাস.
Give me a nosegay every day.	রোজ একটা ফুলের তোর্‌রা আমাকে দিও.
What kind of water is of this tank?	এ পুস্করিণীর জল কেমন?
Very fine; all the people of this neighbourhood drink this water.	অতি উত্তম; এ পাড়ার সকল লোক এই জল খায়.
Are there any fish in this tank?	এই পুকুরে মাছ আছে কি না?
There are, but small.	আছে, কিন্তু ছোট.
To-morrow I will come and fish.	আমি কালি আসিয়া মৎস্য ধরিব.
Keep the rod, hook, line, and bait ready.	ছিপ, বড়শি, সূতা ও টোপ প্রস্তুত রাখিও.
Throw out the ground bait at this *ghāṭ*.	এ ঘাটে চার ফেলিয়া রাখিও.
Why don't the fish bite?	মাছে খায় না কেন?
Your float is moving.	তোমার ফাতা লড়িতেছে.
Lo, it sunk.	ঐ ডুবিল.
Don't give a jerk.	হেঁচ্‌কা টান টানিও না.
The fish will break the line and run away.	মাছ সূতা ছিঁড়িয়া পলাইবে.
Play your fish and land it.	মাছটা খেলাইয়া ডেঙ্গায় তোল.
The fish bite no more.	আর মাছে খায় না.
The rod (and line) won't answer	ছিপে কিছু হয় না.
Get fishermen and cast the net.	জালিয়া ডাকিয়া জাল ফেল.
There are lots in now.	এবার জালে অনেক মাছ আসিয়াছে.
I can feel them tug and try to bolt.	আমি টের পাইতেছি যে পালাইবার নিমিত্তে ছট পাট করিতেছে.
Haul in steadily.	হাত স্থির করিয়া টান.

DIALOGUE 8.

The Gentleman and the Architect.

Sir, the bricklayer is come.	সাহেব, রাজ মিস্ত্রি আসিয়াছে।
Tell him to come to me.	আমার কাছে আসিতে বল।
Sir, I heard you are going to build a house.	সাহেব, শুনিলাম আপনি এক বাটী নির্ম্মাণ করিবেন।
What kind of house will that be?—how large, and how many storied?	সে বাটী কেমন, কত বড়, ও কয় তালা হইবে?
Two storied, a hall in the middle, two rooms on each side, a pillared veranda on the south, a portico on the north; its staircase will be of wood, its floor with flues underneath, and there will be a turret room on the top of the house.	দোতালা, মধ্যে এক দালান (or হল), পার্শ্বে দুই২ কুঠরি (or কামরা), দক্ষিণেথামের বারান্দা, উত্তরে এক গাড়ি বারান্দা, তার সিঁড়ি কাঠের, মেজে ফ্লোরের, এবং উপরে এক চিলা হইবে।
There will be wall around the house, a gate on the north, a wicket entrance on the west side.	বাটীর চৌদিগে প্রাচীর, উত্তরে এক দরওয়াজা (or গেট), ও পশ্চিমে এক খিড়িকি দুয়ার হইবে।
On the north east, there will be a stable, a place to keep elephants, a coach-house, an aviary, a cow-house, a goats' place, a kitchen, a lumber room, a storehouse, and servants' out offices.	পূর্ব্ব ও উত্তর দিগে আস্তবল, ফীল খানা, গাড়ি খানা, চিড়িয়া খানা, গোয়াল (or গৌ খানা) বক্‌রি খানা, বাওরচি খানা, গুদাম, ভাণ্ডার, ও চাকর বাকর থাকিবার ঘর হইবে।
Mind there be a good water-closet in the most suitable place.	অতি সুগম স্থানে যেন এক পায়-খানা হয়।

Bring bricks, lime, and *surki* or brick dust.	তবে ইট ও চুন সুরকি আন.
What shall we do about wood?	কাষ্ঠের বিষয় কি করা যাইবে.
Timber is already purchased.	বাহাদুরী কাষ্ঠ খরিদ করা আছে.
I shall employ carpenters at home, and have beams, rafters, door-frames, windows, door-panels, venetians and window-bars prepared.	বাটীতে ছুতার মিস্ত্রি রাখিয়া কড়ি (or আড়া), বরগা, চৌকাট, কপাট, খড়খড়িয়া ও গরাদিয়া তৈয়ার করাইব.
And iron bars, hinges, screws, bolts, nails, lock and key I shall get from the market.	লোহার গরাদিয়া, কব্জা, ইস্কু, খিল, প্রেক, তালা ও চাবি বাজার হইতে আনিব.
At present get some bamboos, strings, and send for some thatchers.	সম্প্রতি বাঁস, দড়ি ও ঘরামী আনাও.
Run up two thatched sheds.	দুইখান চালা তুলিয়া দেও.
And have their roofs thatched with straw, long leaves or small tiles.	তাহার চাল খড়, কিম্বা গোলপাতা, অথবা খাপরাল দিয়া ছাউনি কর.
Place the foundation cord on a lucky day.	একটা শুভ দিন দেখিয়া সূত্র ফেল.
And lay the foundation stone.	ও পুস্তনের ইট গাড়.
Begin to dig the foundation.	ভিত কাটিতে আরম্ভ কর.
What will be the thickness of the foundation wall, and that of the house wall?	পোঁতার দেয়ালের পানা কত, ও গাছ দেয়ালের পানা বা কত হইবে?
How deep will the foundation be?	মাটির মধ্যে কত খানি ভিত নামিবে?
Will the roof be made of tiles or bricks?	ছাত টালি ইটে ছাওয়া যাইবে কি দেশী ইটে?
The roof and the cornice will be of tiles.	ছাত ও নিকেল (or কারনিস্) টালি ইটে হইবে.

Plaster the outer wall with sand rub, and the inner with lime. ঘরের বাহিরে বালির জমাট ও ভিতরে চুনকাম কর.

The staircase floor is to be of stone. সিঁড়ির ঘরের মেজে পাতরের হইবে.

The steps will be about twelve inches high. ধাপ আন্দাজ বার ইঞ্চি উচ্চ হইবে.

Iron rail must be put on the veranda. বারান্দায় লোহার রেল দিতে হইবে.

In Calcutta, it is necessary to plaster walls, otherwise damp-rot gets in. কলিকাতায় দেয়ালের গায় জমাট আবশ্যক, নতুবা লোনা ধরে.

It is necessary to repair every third or fourth year. তিন চারি বৎসর অন্তর মেরামত করা আবশ্যক.

Sand rubbing and white-washing are finished. বালি চুনের কর্ম্ম সারা হইয়াছে.

Now painting remains. এক্ষণে রঙ্গের কর্ম্ম বাকী.

What paint, and how much of it do you want? কি রং কত খানি চাই?

One maund of verdigris (green), half a maund of lead (white and blue), yellow—25 seers, Europe oil one maund, country ditto ditto. সবুজ রং এক মন, সিসা রং আধ মন, জরদা পঁচিশ শের, বিলাতী তেল এক মন, দেশী ঐ ঐ.

DIALOGUE 9.

Indigo Cultivation, etc.

How does the indigo grow in these lands? এ সকল জমীতে নীল কেমন হয়?

The indigo is most prolific on the shoals and banks of rivers. নদীর চড়ায় ও দেয়াড়ে খুব নীল হয়.

If the other lands be well cultivated they will in like manner produce indigo.	আর২ জমীতে ভাল চাস দিলেও ঐ রূপ নীল হয়.
Go and ask the *Zamīndār*.*	জমীদারের নিকটে গিয়া বল.
If he gives me a lease of this *Mahal*† I will make a factory here.	যদি আমাকে এই মহল ইজারা দেন তবে এখানে এক কুঠি করি.
The Zamīndār cannot give you a lease in perpetuity, but can grant one for a certain period.	ভূম্যধিকারী আপনাকে ইস্তেমরারী পাট্টা দিতে পারেন না, কিন্তু কেবল কিছু কালের নিমিত্তে পারেন.
Does water remain in this water course throughout the year?	এই খালে বার মাস জল থাকে কি না?
Lay the foundation of a factory on the bank of this inlet.	এই খালের ধারে এক কুঠি পত্তন কর.
On the first start make four pairs of vats, a boiler, a press godown and a drying godown.	অপাততঃ চারি যোড়া হৌজ্, একটা জ্বালের ঘর, ও এক জাঁত ঘরা ও একটা বড়ি গুদাম তৈয়ার কর.
Build a bungalow for me to live in, a house for the *āmlās*‡, and a long straw hut for the coolies.§	আমার থাকিবার নিমিত্তে এক আটচালা, আম্‌লাদের এক ঘর, ও কুলিদের জন্যে এক ধাওড়া ঘর বানাও.

* The word *Zamīn-dār* literally signifies "land-holder;" but it would be incorrect to consider him on the same footing as our "landed proprietor." Till of late the *Zamīndār* was merely a collector of the revenue, and was liable to be removed at the pleasure or caprice of the government, especially under the Muḥammadans. Under the British government the *Zamīndār* is generally recognised as the actual proprietor of his district as long as he regularly pays the fixed revenue, which consists of nine-tenths of the net proceeds of his lands.

† *Mahal* is a smaller portion of the *Zamīndār's* district, which he is privileged to sublet for a fixed period.

‡ A corruption of an Arabic word denoting agent or superintendent.

§ The word *coolie* denotes a common drudge or labourer in its most extensive signification. The term is now become familiar to the English reader.

Purchase indigo seed in proportion to the quantity of land.	জমীর আন্দাজ মত নীলের বীজ খরিদ কর.
The present season is the most fit for sowing seeds on *char* lands, because, these have improved by the inundation, and are still moist.	চর জমীতে নীল বুনিবার এই অতি উত্তম সময়, যেহেতু বন্যার জলে জমী সারিয়াছে ও এখনো সরস আছে.
The highlands will not be fit to be sown without they are tilled twice or thrice.	উপরের জমী দোয়ার তেয়ার (or দুই তিন চাষ) না দিলে বুনিবার যোগ্য হইবে না.
It is difficult to produce indigo entirely by home cultivation	সকল নীল নিজ আবাদে হইয়া উঠা কঠিন.
Call the *Ryots** and give them advances.	রাইয়ত্ ডাকিয়া দাদন দেও.
What is the rate of indigo plant upon which advances are given to ryots?	সাটার নীলের দর কি?
Twenty bundles per rupee.	টাকায় কুড়ি বাণ্ডিল.
What is the rate of advance?	দাদনের নিরিখ কি?
Two rupees per *bighā*.†	ফী বিঘা দুই টারা.
Then give advance for four hundred *bighās*.	তবে চারি শত বিঘার দাদান দেও.
Ascertain the ability of the ryots and the number of ploughs they possess, before you advance to them.	প্রজার হাল ও হাল গোরু তদারক করিয়া দাদন দিও.
I shall go to inspect the lands.	আমি মাঠ দেখিতে যাইব.

* The term *ryot* (properly *ra'īyat*) in Arabic denotes "the people or subjects" collectively; but in India it is applied simply to the peasants or cultivators of the soil.

† The *bighā* is a measure of land varying widely in extent throughout the different provinces of India. On an average it is not far from being equivalent to half an English acre.

The indigo plants are not bad, but the lands are overgrown with grass.	চারা মন্দ হয় নাই, কিন্তু জমী ঘাসে পুরিয়া গিয়াছে.
Weed (the plants).	নিড়াইয়া দেও.
Begin cutting the plants on the *char* lands.	চর জমীর নীল কাটিতে শুরু কর.
Fix the pump and raise the water.	কল বসাইয়া জল তোলাও.
Steep the plant for only ten hours, otherwise the colour will be bad.	দশ ঘণ্টার বাড়া নীল জলে রাখিও না, নতুবা রং মন্দ হইবে.
Put clean water and wash properly.	পরিষ্কার জল দিয়া ভাল করিয়া ধোও.
Boil properly and take to the press house.	ভাল রূপে জ্বাল দিয়া পেঁচ ঘরে লইয়া যাও.
Cut the cakes and dry them.	বড়ি কাটিয়া শুকাইতে দেও.
Weigh and see what quantity is produced by each frame.	ওজন করিয়া দেখ দেখি ফরমা পিছে কত মাল হইল.
Now pack up the indigo and dispatch it to Calcutta.	এক্ষণে নীল বাক্স-বন্দি করিয়া কলিকাতায় চালান কর.
I have a desire to build a sugar factory.	আমি চিনির কুঠী করিতে ইচ্ছা করি.
How is sugar-cane cultivated here?	এখানে ইক্ষ কেমন হয়?
Sugar-cane grows, but not sufficient for the purposes of a factory.	আখ্ জন্মে, কিন্তু কুঠী চলে এমত হয় না.
If you cultivate, it might answer.	যদি আপনি তৈয়ার করিয়া লও তবে হইতে পারে.
Is date-*goor* obtainable here?	এখানে খেজুর গুড় পাওয়া যায়?
It is obtainable; the date trees are not plentiful here, but the *goor* is brought from the east quarter.	যায়; খেজুর গাছ অধিক নাই কিন্তু পূর্ব্ব অঞ্চলহইতে আমদানি হয়.

DIALOGUE 10.

The Merchant and his Baniān.

My compliments to you, Sir! সাহেব, সেলাম.

The same to you, Sir.—Where do you live, and what is your name? সেলাম. আপনকার নিবাস কোথা, ও নাম কি?

My house is at Calcutta, and my name is —— আমার বাড়ি কলিকাতায়, এবং আমার নাম——

What are you come for? আপনি কি মনে করিয়া আসিয়াছেন?

I heard that you have come to this country to trade. শুনিলাম যে আপনি এ দেশে বাণিজ্য করিতে আসিয়াছেন.

I am come to you with the hope of carrying on your business. আমি আপনকার কর্ম্ম করিবার আশায় আসিয়াছি.

What business do you do? আপনি কি কর্ম্ম করেন.

That of Baniān to merchants. সদাগর লোকের মুচ্ছুদ্দীগিরী.

How much commission do the Baniāns receive in buying and selling? মুচ্ছুদ্দী লোক কেনা বেচায় কত দস্তুরি পাইয়া থাকে?

Two pice per rupee. টাকায় আধ্ আনা.

Well, I have got various sorts of metals, clothes, and other articles in my ship; you shall have them to sell and purchase country goods for me. আচ্ছা, আমার জাহাজে অনেক প্রকার ধাতু, কাপড়, ও আর২ দ্রব্য আছে, তাহা বিক্রয় করিয়া এদেশীয় দ্রব্য সকল কিনিতে হইবে.

What metals have you brought, Sir? আপনি কি২ ধাতু আনিয়াছেন?

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* The word *baniān* (properly *baniyā*) denotes a "Hindū trader," or "money changer." In Bengal the term is generally applied to the native cashier or man of business employed in European mercantile houses. He acts as agent between the firm and the native dealers or manufacturers; and not unfrequently he has a small share in his employers' concern.

Gold, silver, brass, bellmetal, tin, copper, zinc, iron, steel, quicksilver, lead, and loadstone.
সোনা, রুপা, পিত্তল, কাঁশা, দস্তা, তাঁবা, বাং, লোহা, ইস্পাত, পারা, সিসা, ও চুম্বুক পাতর.

Well, Sir, sell them off at this opportunity.
আচ্ছা, তবে এই সময় ছাড়িয়া দেউন.

The price of these things is now high.
এখন এসকল জিনিসের দর চড়া আছে.

What goods of this country will you buy, Sir?
মহাশয়, এদেশীয় জিনিস কিং কিনিবেন?

What sorts of grain are to be had in this country?
এদেশে কিং রকম শস্য পাওয়া যায়?

Paddy, (husked) rice, barley, wheat, sesamum, mustard, etc., all are obtainable.
ধান, চাউল, যব, গম, তিল, সরিষা (or সর্ষ্যা), ইত্যাদি সকল পাওয়া যায়.

At present buy rice and wheat.
সম্প্রতি চাউল ও গম কিন.

Now the current rate of rice is low, but that of wheat is high.
এক্ষণে চাউলের দর নরম আছে, কিন্তু গমের বাজার গরম.

Purchase silk, silk-handkerchiefs, shell lac, opium, and saltpetre, if you can get them at a cheap rate.
রেশম, রেশমীরুমাল, গালা, আফীম, সোরা ও সন সস্তা দরে পাও তো খরিদ কর.

A silk broker has brought a sample.
এক জন রেশমের দালাল নমুনা আনিয়াছে.

Show it to the appraiser.
যাচনদারকে দেখাও.

What price does he say for this?
ইহার কি দর বলে?

He wants a very high price, in addition to his brokerage.
সে অতি চড়া দর বলে, আবার তার উপর দালালী চায়.

Is it better to buy cotton and sugar here, or to get them from the western provinces?
তুলা ও চিনি এখানে কিনা ভাল কি পশ্চিম মুলুক হইতে আনান ভাল?

It will be better if you can get them imported from Gāzīpur, or Mirzāpur.
যদি গাজীপুর কিম্বা মের্জাপুর হইতে আমদানী করিতে পারেন তবে ভাল হয়.

But they refine well at Dhobā; Rhādhānagar is very stringy.
কিন্তু ধোবার কুঠীতে ভাল সাফ করে, রাধানগরের চিনি বড় রেশায়ুক্ত.

Many merchants send their agents up, and they purchase at a cheaper rate.
অনেক সদাগর উপর মুলুকে গমাস্তা পাঠান, এবং তাহারা সস্তা দরে ক্রয় করে.

Are any inland duties paid on country goods imported here?
যে সকল দেশী জিনিস্ আমদানী হয় তাহার কি পরমিটের মাস্থল লাগে?

No, but duties are levied upon them when exported to Europe.
না, কিন্তু ঐসকল জিনিস বিলাতে রপ্তানী করিতে হইলে মাস্থল লয়.

Now that steamers have been introduced, it has become very easy to come and go.
এক্ষণে কলের জাহাজ হইয়া গমনাগমনের বড় সুভিতা হইয়াছে.

Can these steam-boats work in the ocean?
এই সকল আগুণবোট* কি মহা সমুদ্র দিয়া যাইতে পারে?

These can go through any sea.
এ সকল যে সে সমুদ্র পাড়িদিতে পারে.

Do you think Bengal will ever grow coffee equal to that of Mecca or Ceylon?
তোমার কেমন বোধ হয় মক্কা বা শিলনের মত বাঙ্গাল কখনো কাফী জন্মিতে পারিবে?

There are plantations at Chittagong and Shāntipur.
চাটিগাঁয় ও শান্তিপুরে কাফীর চাষ হইয়াছে.

DIALOGUE 11.

ডাক্তর† ও রোগী *The Doctor and his Patient.*

What sickness have you?
তোমার কি ব্যামোহ হইয়াছে?

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* Literally, "fire-boat."

† The term *Ḍāktar* or *Ḍāktar Sāhib* is applied only to European medical practitioners; the native Æsculapius is called *Baidya*, whose routine of practice is, to say the least of it, rather questionable.

Yesterday after dinner twitches came over me, my face and eyes got flushed, and I felt chilly.	কালি আহারের পর আমার গা মোড়ামুড়ি ভাঙ্গিতে, চক্ষু-মুখ পুড়িতে, ও শীতং করিতে লাগিল.
After a short time a shivering fit of fever came on, and it still has got hold of me.	ক্ষণেক পরে কম্পদিয়া জ্বর আইল, সেই জ্বর এখনো ভোগ করিতেছে.
Did you vomit?	বমি করিয়াছিলে?
I vomited twice.	বমি দুইবার হইয়াছিল.
But I had no motion.	কিন্তু কোষ্ঠ হয় নাই.
Let me see your tongue.	তোমার জীহ্বা দেখি?
Let me feel your pulse.	তোমার হাত (for নাড়ী) দেখি?
I have a very bad head-ache, and stomach-ache.	আমার অত্যন্ত শিরঃপীড়া হইয়াছে, এবং পেট বেদনা করিতেছে.
You must be bled first, or apply leeches on your head, and take physic.	প্রথমে ফস্ত খুলিতে বা মাতায় জোঁক্ বসাইতে (or লাগাইতে) এবং জোলাপ নিতে হইবে.
What shall I eat to-day?	অজি কি খাইব?
Sago and sugar-candy, if you feel hungry.	সাগু আর মিস্‌রী, যদি ক্ষুধা লাগে (or ক্ষুধ্ বোধ হয়).
How are you to-day?	আজি কেমন আছ?
I am better than yesterday; I have not the stomach-ache, the head-ache is almost gone, and my limbs are not very hot.	কালি হইতে ভাল আছি; পেট বেদনা নাই, মাতা-ব্যথা-ও প্রায় গিয়াছে, গা-ও বড় উষ্ণ নয়.
But I have still a burning and thirst.	কিন্তু দাহ (or গায়ের জ্বালা) পিপাসা এখনো আছে.
Take this medicine one and half an hour before the fever comes.	এই ঔষধি জ্বর আসিবার দেড় ঘণ্টা পূর্ব্বে সেবন করিও.

Send this *chiṭ* (prescription) to the dispensary, they will give you a bottle of liquid medicine, take half a *chaṭāk** of that after every hour.	এই চিটী ডাক্তরখানায় পাঠাও, জলবৎ এক বোতল ঔষধ দিবে তাহা একঘণ্টা অন্তর আধ্ ছটাক খাইবে.
What regimen do you direct me to take to-day?	আজিকার পথ্যের ব্যবস্থা কি?
This medicine will cure your disease.	এই ঔষধিতে তোমার রোগ আরাম হইবে.
How long has he (or she) been ill?	ইনি কত দিন (or কত ক্ষণ) পীড়িত হইয়াছেন?
Since yesterday.	কালি হইতে.
Has he had any spasms?	হাত পায় খিল ধরিয়াছিল?
Has he been purged?	ভেদ কি হইয়াছে?
He has been purged six times.	ছয় বার হইয়াছে.
Put a mustard poultice upon his stomach.	ইহার তলপেটের উপর সরিষার পুল্‌টিস্ (or প্রলেপ) লাগাও.
Give him as much cold water to drink as he wishes for.	শীতল জল যত খাইতে চান দেও.
Give him this draught, and repeat it if it is thrown off the stomach.	এই ঔষধি পান করাও, এবং যদি পেটে না থাকে (or উঠিয়া পড়ে) তো পুনর্ব্বার খাওয়াইও.
When did these eruptions appear?	এ স্ফীতি সকল কখন বাহির হইয়াছে (or দেখা দিয়াছে)?
Yesterday afternoon.	কালি দুই প্রহরের পর (or বৈকালে).
Do you feel nausea?	তোমার গা বমি২ করে?
Where do you feel pain?	তোমার কোথায় বেদনা বোধ হয়?
Point out the place.	সেই স্থান দেখাও.
Does this pressure hurt you?	এ টিপনে or চাপনে তোমাকে লাগে?
I feel a great pain.	বড় ব্যথা করে.

* *Vide* Appendix C on Weights and Measures.

If he gets worse, come and tell me.	যদি ইঁহার বেম বাড়ে তো আমাকে সমাচার দিও.
Can you sleep at night?	রাত্রিতে তোমার নিদ্রা হয় তো?
I cannot sleep well.	ঘুম ভাল হয় না?
Does he rave?	ইনি প্রলাপ করেন?
Yes, he talks a great deal of nonsense.	হাঁ, বড় এলো মেলো বকেন.
Get his head shaved.	ইঁহার মাতা মুড়াইয়া দেও.
Put a blister on his head, behind his ear, upon his chest, between his shoulders, at the back of his neck, or over his belly.	ইঁহার মস্তকে, কানের পিঠে, বুকে, দুই কাঁধের মাঝে, ঘাড়ে, কিম্বা পেটে বেলেস্তরা বসাও.
Rub this well into the skin where the pain (or disease) is.	যেখানে বেদনা (or পীড়া) সেখানে এই ঔষধ খুব মালিস কর.
Let two drops of this liquid be put into the eye every night.	প্রতি রাত্রিতে এই আরকের দুই ফোটা চক্ষুতে দিও.
Take one large spoonful three times a day.	এক বড় চামচা-ভর দিন তিন বার খাইও.
Take one spoonful every third hour.	তিন ঘণ্টা অন্তর এক চামচা খাইও.
Have you a cough?	তোমার কাসি আছে কি?
Have you much expectoration?	কাস কি অধিক উঠিয়া থাকে?
Take one pill every second hour.	দুই ঘণ্টা অন্তর এক বড়ি খাইও.
Take the pills to-night, and the draught to-morrow morning.	আজি রাত্রিতে এই বড়ি (or গুলি) খাও, কালি প্রাতে ঐ জলবৎ ঔষধি (or আরক) খাইও.
Are your bowels regular?	তোমার কোষ্ঠ পরিষ্কার হইয়া থাকে?
Has the medicine acted on the bowels?	সে ঔষধিতে কি দস্ত আসিয়াছিল?

DIALOGUE 12.

শিকার *Hunting.*

Is there game in the wood near this?	নিকটস্থ এই বনে শিকার আছে?
No tigers; but there are wild hogs.	বাঘ নাই, কিন্তু বুনো শূওর আছে.
Well, take my hunting elephants and hunting dogs.	আচ্ছা আমার শিকারী হাতি ও শিকারী কুক্কুর লইয়া চল.
Guns, pistols, etc. bring with you.	বন্দুক ও পিস্তল প্রভৃতি সঙ্গে লও.
Powder, ball, and shot.	বারুৎ, গুলি, ও ছিটা গুলি.
Tell the (native) huntsmen to take their bows, arrows, javelins, etc.	শিকারিদিগকে বল যে তাহাদের তির, ধনুক, বর্ছি ইত্যাদি লইয়া যায়.
Let go the dogs in the wood to stir up the game, and you fire from all sides.	বনের মধ্যে কুক্কুর ছাড়িয়া দেও জন্তু সকলকে ঘাঁটাউক এবং তোমরা চতুর্দিগ্ হইতে গুলি কর.
The game will be up and alive and come out.	তবে শিকার সকল বিরক্ত হইয়া বাহির হইবে.
There goes a deer.	ঐ একটা হরিণ যায়.
Fire sharp.	শীঘ্র গুলি কর.

DIALOGUE 13.

সাহেব ও পণ্ডিত *The Gentleman and his Paṇḍit.**

Sir, there is a Pandit come.	সাহেব, এক পণ্ডিত আসিয়াছে.
Let him in.	আসিতে দেও.
My compliments to you, Sir.	নমস্কার মহাশয়.

* The term *Paṇḍit* is applied to a learned Hindū who knows more or less of Sanskrit. He is a Brāhman of course, and generally occupies himself in teaching Europeans Sanskrit, and its derivative vernaculars.

The same to you, Sir.	মহাশয় নমস্কার.
Your name?	আপনার নাম?
Ishwar Chandra Sharmā.	শ্রী ঈশ্বরচন্দ্র শর্ম্মা.
And what peculiar honorary degree have you acquired?	আর উপাধি কি প্রাপ্ত হইয়াছেন?
Folks are good enough to call me *Bidyābāgīsh.**	লোকে অনুগ্রহ করিয়া বিদ্যাবাগীশ বলিয়া থাকেন.
What are you come for?	আপনি কি মনে করিয়া আসিয়াছেন?
I heard you are going to study the language of this country.	শ্রুত হইলাম আপনি এ দেশীয়া ভাষা অভ্যাস করিবেন.
Yes; but what ought I to begin first—Sanskrit or Bengālī?	হাঁ, কিন্তু প্রথমে কোন ভাষা অভ্যাস করি—সংস্কৃত কি বাঙ্গালা?
If you wish only to communicate with the Natives, then learn Bengālī.	যদি কেবল বাঙ্গালি লোকের সঙ্গে কথোপকথন করিতে চাহেন তবে বাঙ্গালা শিখুন.
But if you wish to go deep into Bengālī, or enter into the sciences of the Hindūs, then you must learn Sanskrit.	কিন্তু যদি বাঙ্গালায় নিপুণ হইতে চান, অথবা হিন্দুদিগের শাস্ত্র সকল জ্ঞাত হইতে চান, তবে সংস্কৃত পাঠ করুন.
Let me first master the Bengālī, so as to read, write, and speak, and then I will study Sanskrit.	প্রথমে বাঙ্গালা ষড়্গত করি, বাঙ্গালা লিখন পঠনে ও কথোপকথনে পারক হইলে সংস্কৃত অভ্যাস করিব.
But Sanskrit is very difficult.	কিন্তু সংস্কৃত বড় কঠিন.
Sir, there is no language so difficult, and at the same time no language so good.	সাহেব, এমত কঠিন ভাষা আর নাই কিন্তু এমত উত্তম ভাষাও আর নাই.
Are there many good books of Sanskrit literature?	সংস্কৃতে অনেক ভাল সাহিত্য গ্রন্থ আছে কি?

* Literally, "master of the language of science."

Are the Sanskrit books poetry or prose?

সংস্কৃত পুস্তক সকল গদ্যে কি পদ্যে?

They are both prose and poetry, but the greater part in poetry.

গদ্য পদ্য উভয়েতেই আছে; কিন্তু অধিকাংশ পদ্যে.

Pandit! how can I acquire the family and household conversation of the Bengālī?

পণ্ডিত মহাশয়, বাঙ্গালিরা ঘরে ও পরস্পর যেমত কথোপকথন করে তেমন আমি কি প্রকারে শিখিতে পারি?

We mostly contract the words in familiar conversation, and intermediately introduce proverbs and slang. If you wish to speak our daily household dialect, and understand the uneducated natives when speaking to one another, you must learn those contractions, that is, our proverbs and patois, and practice conversation familiarly with us.

আমরা সামান্য কথোপকথনে অধিকাংশ কথা সংক্ষেপ করিয়া কহি, এবং মধ্যেং কথার কথা ও শ্লেষ কথা প্রয়োগ করি যদি আপনি আমাদের দৈনিক ঘরাও কথা শিখিতে চাহেন এবং অশিক্ষিত সাধারণ লোকের কথোপকথন বুঝিতে চাহেন তবে ঐ সকল সঙ্কেপের নিয়ম ও কথার কথা শিখিতে ও আমাদের সঙ্গে কথোপকথন করিতে হইবে.

DIALOGUE 14.

Hindū Superstitions.

What is the rule about the lucky and unlucky times? and how is the calculation made?

শুভ ও অশুভ সময়ের বিধান কি, এবং কি প্রকারে ইহার নিরূপণ হয়?

The astrologers make calculations by the motions of the planets and stars.

গণকেরা গ্রহ নক্ষত্রের গতি দেখিয়া সময় গণনা করে.

Some people, however, without being astrologers, have acquired a knowledge of lucky and unlucky times.

কোন কোন ব্যক্তি দৈবজ্ঞ না হইয়া ও সামান্যতঃ শুভাশুভ সময় জানে.

The good Hindūs do not enter upon any matter of weight on unlucky days, *i.e.* marriage, taking the thread, first eating of rice, visiting a great man, beginning a new work, and the like.

ভদ্র হিন্দুরা অশুভ সময়ে কোন আবশ্যক কর্ম্ম আরম্ভ করে না,—যথা বিবাহ, পবিত গ্রহন, নবান্ন বড়লোকের সহিত সাক্ষাৎ, কোন নূতন কর্ম্ম ইত্যাদি.

But what days have you fixed for dying and being born?

জন্ম ও মৃত্যু বিষয়ে কেমন দিন স্থির করিয়াছ?

God and the Brahmans have not made an exception on those particulars.

আমারদিগের দেবতা ব্রাহ্মণে এই দুই বিষয়ের দিন স্থির করেন নাই.

A certain portion of each day is *bārbelā* or unlucky time, in which actions of importance are prohibited.

প্রতি দিনে বারবেলা আছে ঐসময়ে ভারি কর্ম্ম করিতে নিষেধ.

Two days of a week are unlucky to go to each of the four sides. Those days are called *dik-shul*, i.e. unlucky for a certain side. They are as follows:

সপ্তাহ মধ্যে দুই দিন দিগ্ বিশেষে দিক্-শূল—অর্থাৎ কোন দিগে যাইতে অমঙ্গল—যথা

On Sunday and Friday go not to the west.

রবি শুক্র বারে নাহি যাইবে পশ্চিমে.

On Saturday and Monday to go to the east is unlucky.

পূর্ব্বদিগেতে যাত্রা নিষিদ্ধ শনি সোমে.

On Tuesday and Wednesday go not to the north.

মঙ্গল বুধেতে যাত্রা নাহিক উত্তরে.

On Wednesday and Thursday the south is unlucky.

দক্ষিণে নিষিদ্ধ বুধ বৃহস্পতি বারে.

Certain lunar and planetary days are also unlucky.

কোন তিথি ও নক্ষত্রও অশুভ আছে.

The months of Bhādra, Paush, and Chaitra are impure, and those of Baishākh, Kārtik, and Māgh are considered holy, and the full moon of those months is specially holy. The last day of every month also is comparatively more holy (than the rest).

ভাদ্র, পৌষ, ও চৈত্র মাস অপবিত্র, এবং বৈশাখ, কার্ত্তিক, ও মাঘ, মাস পুন্য—বিশেষতঃ শেষোক্ত তিন মাসের পূর্ণিমা অতি পবিত্র বলিয়া গণ্য. প্রতি মাসের শেষ দিন অন্যান্য দিন অপেক্ষা অধিক পবিত্র.

No marriage or other optional ceremony takes place in the months of Bhādra, Paush, and Chaitra, which are considered impure for those purposes; for instance, one would not change his residence, or keep any member of his family at another's house.

ভাদ্র, পৌষ, ও চৈত্রমাসে বিবাহ হয় না এবং অন্য কাম্য কর্ম্মেও নিষেধ আছে যথা এই সকল মাসে কোন ব্যক্তি বাসস্থান পরিবর্ত্ত করে না, অথবা পরিবারের কোন ব্যক্তিকে অন্যের বাটীতে রাখে না, ইত্যাদি.

The first and last days of every month, the day of the new moon, and the first day of the moon's increase or wane are unlucky for going to a place, or visiting a great man.

মাসের প্রথম দিন ও সংক্রান্তি ও অমাবস্যা ও প্রতিপত্ কোন স্থানে অথবা বড় লোকের নিকট যাওনে প্রায় প্রশস্ত নহে.

The time of eclipse is impure, but best for giving alms, making worship, etc.

গ্রহণের সময় অপবিত্র, কিন্তু দান ধ্যানের পক্ষে অতি ভাল.

As certain days of a month and certain portions of a day are unlucky, so are certain times and moments lucky for certain purposes.

কোন কোন বিষয়ে মাসের কোন২ দিবস ও দিনের কোন২ সময় যেরূপ অশুভ, তদ্রূপ কোন২ কর্ম্মে কোন২ সময়ও শুভ.

Does what is said to be lucky, always turn out so?

তোমরা যাহাকে শুভ সময় কহ সে সময়ে কর্ম্ম করিলে কি সর্ব্বদা কর্ম্ম সিদ্ধ হয়.

Why do the people still believe in (these) calculations?

তবে কেন লোকেরা গণনায় বিশ্বাস করে.

They do not think that there is no truth in the calculation; but that the calculations had some mistake in them. So the superstition is perpetuated.

গণনা যে মিথ্যা তাহারা এমত বিবেচনা করে না, কিন্তু গণনায় ভ্রম হইয়াছে এই বিবেচনা করিয়া ঐ অবৈধ বিষয়ে দৃঢ় বিশ্বাস করে.

Apropos! I forgot to ask you, —why do the Hindū women practice tattooing?

ওহো, আমি তোমাকে জিজ্ঞাসা করিতে ভুলিয়াছি — হিন্দুদের স্ত্রীলোকে উল্‌কি পরে কেন?

Sir, it is said, that by receiving tattooing they can avoid the torment of the God of death. That is to say they endure beforehand this torment in lieu of the torment of hell.

সাহেব, কথিত আছে যে উল্‌কি পরিলে আর যম যন্ত্রণা হয় না— অর্থাৎ নরক যন্ত্রণার পরিবর্ত্তে আগে এই যন্ত্রণা ভোগ করিয়া রাখে.

On what part of the body do they receive the tattooing?

কোন্ অঙ্গে উল্‌কি পরে?

Between the two eyebrows, above the nose, and often on the chin, on each side of the nose, on the chest and on the hands.

দুই ভ্রূর মধ্যে ও নাকের উপর, এবং অনেকে থুতির উপর, নাকের পাশে, বুকে, ও হাতে.

But now this wrong idea has nearly become obsolete. In respectable and good families, the young women, for the most part, do not disfigure themselves by these marks.

কিন্তু এ ভ্রান্তির প্রায় শান্তি হইয়াছে. ভদ্র লোকের ঘরে প্রায় সকল নবীনা নারী ঐ চিহ্নের দ্বারা আপনারদিগকে কুরূপ করেন না.

DIALOGUE 15.

*On Dacoitee.**

Last month, there was a great dacoitee in my neighbour's house.

গত মাসে আমার প্রতিবাসির বাটীতে এক ভারি ডাকাইতি হইয়াছে.

How?

কেমন করিয়া?

First, a person cut through the wall and entered the house.

প্রথমে একজন প্রচীরে সিঁধ কাটিয়া বাটীতে প্রবেশ করিল.

That same thief then opened the back-door to the others.

পরে সেই চোর খিড়কীর দুয়ার খুলিয়া দেয়.

And thus all the gang robbers got inside the premises, and lighting their torches, raised their shouts.

তদ্দ্বারা সকল দস্যু বাটীর ভিতর প্রবেশ করিয়া মসাল জ্বালিয়া চিৎকার করিতে লাগিল.

They took much cash.

টাকা কড়ি অনেক লুটিয়াছে.

The village *Chaukīdār*† and others encountered them.

গ্রামের চৌকীদার ও আর২ লোক মওড়া দিয়াছিল.

Then there was a fight, and lives lost, on both sides.

তাহাতে বড় লড়ালড়ি হইয়া উভয় পক্ষে খুন হয়.

Some dacoits being wounded, have been seized.

কএক জন ডাকাইত জখমী হইয়া পাকড়া পড়িয়াছে.

* The words *dacoit* and *dacoitee* (properly *ḍākā-it*) have now, like *coolie*, *ryot*, and many others, taken their place in the English language. A *dacoit* denotes "a robber" as one of a gang; *dacoitee*, "gang-robbery," generally accompanied by violence.

† *Chaukīdār* denotes "a watchman in general," hence, "a policeman *or* sentinel."

Did not the dacoits seized mention the names of the other dacoits who ran away?	ঐধৃত দস্যুগণ পলাতক দস্যুদিগের নাম করিয়াছিল কি না?
One or two of them did, but after a great deal of torture.	দুই এক জন কঠিন প্রহারের পর করিয়াছিল.
A *pakka** dacoit never mentions the name of his brother dacoit even at the hazard of his own life.	যে পাকা ডাকাইত হয় সে প্রাণ গেলেও আপন সঙ্গি ডাকাইতের নাম করে না.
But there is no clue where the others have gone.	কিন্তু অন্যং ডাকাইত যে কোথা পলাইয়াছে তাহার খোজ হয় না.
Has the stolen property been found?	মগ্রুত মাল গ্রেপ্তার হইয়াছে কি না?
There has been a trace of some of the property through informers.	কতক মালের সুরাগ গোএন্দার দ্বারা হইয়াছে.
Did the person robbed mention any property which has been stolen?	মগ্রুত মেন্‌হু মাল যাওয়া কবুল করিয়াছে কি না?
No, he did not.	না, করে নাই.
A respectable native never does so, for fear of being afterwards obliged to identify and take back the property *upon oath.*	ভদ্রলোকে শেষে সপথ পূর্ব্বক মাল শনাখ্‌ত্‌ করিয়া লওয়ার ভয়ে কখন এমন কর্ম্ম করে না.
The *Dārogā*† beat some of the dacoits very severely, but could get no confession from them.	দারোগা কএক জন ডাকাইতকে বড় কঠিন প্রহার করিয়াছিল কিন্তু তথাপি কবুল করাইতে পারে নাই.

* The word *pakka* literally means "ripe" or "mature;" hence, in a figurative sense, "sharp" or "experienced."

† The general meaning of *Dārogā* is "overseer" or "headman." In Bengal the term is generally applied to the superintendant of a police, custom, or excise station.

What has become of that case?	সে মকদ্দমার কি হইয়াছে?
The witnesses to the fact and to the circumstances of the case have given their evidence well (*i.e.* against the dacoits).	চাক্ষুস প্রত্যক্ষের (or রুয়তের) ও সুরতহালের শাক্ষী ভাল গুজরাইয়াছে.
The witnesses to their good character or defence were summoned.	তাহাদের সচ্চরিত্রের ও সাফাইর (or জেরার) শাক্ষী তলব হইয়াছিল.
The dacoits have given their evidence upon it, but thereby they are not cleared.	ডাকাইতরা তাহাদের শাক্ষ্য গুজরাইয়াছে, কিন্তু তাহাতে তাহাদের সাফাই হয় নাই.
The Dārogā, in his final report, has given his opinion that their murdering and committing the dacoitee is fully proved.	দারোগা আপন খাতেমা রিপোর্টেতে তাহাদের ডাকাতি ও খুন করা স্পষ্ট প্রমাণ লিখিয়াছে.
And the Magistrate too, in his proceeding of committal, has given the same opinion, and made over the prisoners for trial (to the Sessions).	এবং মাজিস্ট্রেট্ সাহেব* ও আপন সোপোর্দী রুবকারীতে ঐ মত রায় লিখিয়া আসামীয়ানকে দওরা সোপোর্দ করিয়াছেন.
I think two of them will be hanged or imprisoned for life, and the others will have long periods for imprisonment.	বোধ করি দুই জনের ফাঁসী কিম্বা দায়েমলহব্স্ হইবে, ও আর সকলের ভারি মেয়াদ হইবে.
Will this case go to the *Sadar Nizāmat*?†	এই মকদ্দমা কি সদর নেজামতে যাইবে.

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* The term *Mājisṭreṭ Sāhib* applies only to the Hon. Company's Civilians, appointed as Judges and Magistrates over certain districts.

† The *Sadar Nizāmat 'Adālat* is the Supreme Criminal Court of Bengal

I think it will.	আমি বোধ করি যাইবে.
For, if the Judge deems the capital punishment necessary, he will report to the Sadar Nizāmat; or if the *Fatwā** of the Muhammadan Law Officer is not concurred in by the Judge, a reference to the Sadar Nizāmat will be required.	কারণ, জজ সাহেব যদি প্রাণ দণ্ড আবশ্যক বোধ করেন তবে সদর নিজামতে রিপোর্ট করিবেন, কিম্বা যদি মৌলবীর ফতুয়ার সঙ্গে জজের রায়ের অনৈক্য হয় তবে সদরে ইস্তেম্‌জাজ্ করিতে হইবে.
In that case, two have been sentenced to imprisoment for life in transportation beyond the sea; four to fourteen years; three have been released on recognizances for 200 rupees, and five on giving bail for good conduct for two years.	সে মকদ্দমাতে দুইজন যাবজ্জীন কারাবদ্ধ ও দ্বীপান্তর, চারিজন চৌদ্দবৎসর মেয়াদে কএদ, তিন জন দুইশত টাকার মোচলকায় খালাস্, ও পাঁচজন দুই বৎসরের নিমিত্তে ফেল্‌জামিনিতে খলাস্ হইয়াছে.

DIALOGUE 16.

Litigation.†

He has brought a suit against me in the *Munsif's* Court.‡	তিনি আমার নামে মুনসেফীতে এক নালিশ করিয়াছেন.

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* *Fatwō*, "a decree" or "sentence" in Muḥammadan law.

† This dialogue is a fair specimen of what we described in § 124 *c.* as the *practical* style. It abounds in words and phrases adopted from the Arabic, Persian, Hindūstānī, and English, all more or less modified or corrupted. Such terms may, by the squeamish, be called *impure*; but, in fact, they are all absolutely necessary, as no pure Sanskrit or Bengālī terms could convey the precise meaning intended.

‡ The *Munsif* is a native civil judge under the British Government. His jurisdiction is limited, in Bengal, to small suits not exceeding the value of 300 rupees, or £30 of our money.

On what account, and what does he lay the suit at?

কি বাবৎ, ও কতকের দাবীতে?

For one hundred and twenty-five rupees, principal and interest as due on a bond debt.

খতী কর্জা বাবৎ, আসল মায় সুদ একশত পঁচিশ টাকার নিমিত্তে.

What has become of it?

তাহার কি হইয়াছে?

A summons was served on me to appear at the court personally or through my pleader, and tender my answer to the plaint, within fifteen days.

পনের রোজের মধ্যে আসালতন্ বা ওকালতন্ হাজির হইয়া নালিশী আরজীর জওয়াব দাখিলের নিমিত্তে আমার নামে এক তলব চিটী আইসে.

But thereupon I did not appear.

কিন্তু তাহাতে আমি হাজির হই নাই.

The plaintiff then deposited the peon's wages, upon which a notification was issued to this effect, that if I would not appear in the court personally or through a pleader, and file my answer to the plaint, the cause will be judged ex-parte.

পরে ফরিয়াদী পেয়াদার রোজ আমানত করিলে, এক কেতা পশ্‌তেহার জারী হয় এই মজমূনে যে যদি স্বয়ং বা উকীলের দ্বারা আদালতে উপস্থিত হইয়া জওয়াব দাখিল না করি তবে মকদ্দমার এক তরফা তজবীজ্ আমলে আসিবে.

Upon this, I filed a power of attorney, and appointed a pleader, through whom my answer was put in.

তাহাতে আমি মোক্তার নামা দাখিল এবং উকীল নিযুক্ত করিয়াছি, ও তাঁহার দ্বারা জওয়াব দাখিল হইয়াছে.

The plaintiff then filed a replication.

তৎপরে মুদ্দই জওয়াবল্-জওয়াব দাখিল করিল.

To which my pleader tendered a rejoinder.

আমার উকীল-ও তাহার রদ্দ-জওয়াব দিলেন.

The plaintiff had greatly over-valued the suit.	মুদ্দই দাবীর বস্তুর মূল্য অতিশয় অধিক ধরিয়াছিল.
This, as well as many other defects of the plaint were shewn in the answer.	তাহা, এবং আরজীর অন্যান্য অনেক দোষ জওয়াবে প্রদর্শিতে হয়.
Upon which the plaintiff filed an amended plaint.	তাহাতে ফরিয়াদী এক সংশুদ্ধ আরজী দাখিল করে.
And we put in a supplementary answer to the same.	এবং আমরাও তাহার এক তেতম্মা জওয়াব দাখিল করি.
After which the Judicial Officer drew up a proceeding.	পরে হাকীম এক রুবকারী করিলেন.
And in that, having fixed the points for adjudication, he ordered the parties to adduce their documentary and oral proofs.	এবং তাহাতে বিচার্য্য বিষয় সকল নির্দ্ধারিত করিয়া উভয় পক্ষকে দলীল ও শাক্ষ্য-সাবুদ দাখিল করিতে আজ্ঞা দিলেন.
We accordingly filed, on our respective parts, the documents and the lists of names of witnesses.	তদনুসারে আমরা আপনং দলীল দস্তাবেজ ও সাক্ষির ইসেম নবীসী দাখিল করি.
Subpœnas were accordingly issued in the name of, or to the witnesses.	তাহাতে শাক্ষিদের নামে সফিনা জারী হয়.
Then on the day appointed, almost all the witnesses tendered their appearance before the Court.	পরে নিয়মিত দিবসে প্রায় সকল শাক্ষিই কাছারীতে উপস্থিত হইল.
The witnesses of the opposite party having been duly sworn, bore testimony in his favour; and my witnesses in mine.	বিপক্ষের শাক্ষিরা রীতি মত হল্‌ফ (or সপথ) করিয়া তাহার পক্ষে শাক্ষ্য দিয়াছে, এবং আমার পক্ষের শাক্ষিরা ও আমার হক্কে বলিয়াছে.

Have you been able to learn the opinion of the Judge?
বিচারকর্ত্তার* রায় কিছু বুঝিতে পারিয়াছ?

No, the Judicial functionary is neither favourable nor unfavourable to any party.
না, হাকীম কারো প্রতি প্রতিকূল-ও নন, অনুকূল-ও নন.

A judge should be equally well disposed to all parties, and always of the same disposition and of a certain temper.
হাকীমের সকলের প্রতি সমভাব হওয়া ও সর্ব্বদা সমানভাবে থাকা উচিত.

I shall not easily give up my right.
আপন হক সহজে ছাড়িব না.

If the case be decreed against me, I shall appeal against it to the Judge.
যদি আমার উপর ডিক্রী হয়, তবে সেই ফয়সালার অসম্মতিতে জজসাহেব হুজুরে আপীল করিব.

And should I be defeated in appeal, I will prefer a special appeal to the *Sadar Court*.†
এবং আপীলে হারিলে সদর আদালতে খাস্ আপীল করিব.

If a special appeal be dismissed, then there can lie an appeal from it to the Queen in Council?
যদি খাস্ আপীল ডিস্‌মিস্ হয় তবে তাহার না রাজ্ঞীতে বিলাত্ আপীল হইতে পারে কি না?

No, an appeal can be lodged in the Privy Council only from the decision passed on a regular appeal.
না, বিলাত আপীল কেবল সদর বা জাবেতা আপীলের না রাজ্ঞীতে হইতে পারে.

What are the preliminary steps to be taken in preferring an appeal to England?
বিলাত আপীল করিতে হইলে প্রথমে কি কি করা আবশ্যক?

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* The *Bichār-kartā* or *Hākim* is the native supreme authority in a district next to that of the European Judge and Magistrate. The latter is always styled the *Jaj Sāhib*, as a distinction.

† The *Sadar Dīwānī 'Adālat* under the late Honourable Company was the Supreme Civil Court, and the Court of final appeal, in India, in each of the three Presidencies.

First it is necessary to file the petition, subsequently to deposit the expense of the translation.	অগ্রে দরখাস্ত দিয়া কাগজ তরজমার খরচা আমানত করিতে হয়.
Then the court demand security	পরে আদালত হইতে জামীন তলব হয়
What kind of security?	কেমন জামীন?
Is it only for the personal appearance, or for the results of the suit?	হাজীর জামীন, না মাল জামীন?
A security for costs.	খরচার জামীন.
I had brought an action for possession of a property from which I was dispossessed.	আমি দখল বেদখলের এক নালিশ করিয়াছিলাম.
What order has been passed on that?	তাহাতে কি হুকুম হইয়াছে?
It having been established before the Magistrate by local investigation, that I held the disputed property in continuous possession, he has kept me in.	বিরোধীয় বস্তুতে যে আমার আবহমান দখল তাহা মফস্সিল তদারকের দ্বারা মাজিস্ট্রেট সাহেবের নিকট সাবুদ হওয়াতে আমার দখল বহাল রাখিয়াছেন.
Is the property sued for moveable or immovable?	যে বিষয়ের নালিশ হইয়াছে তাহা অস্থাবর কি স্থাবর?
Why, don't you know that Act IV. applies solely to real property.	তুমি কি জান না যে আক্ট্ চাহারম কেবল স্থাবর বস্তুতে খাটে.
The other party, dissatisfied with the order, brought a regular suit, which has been referred to the Sadar Ámín* for trial.	তরফসানী ঐ হুকুমে নারাজ হইয়া হকীয়তের নালিশ করিয়াছে, এবং মকদ্দমা তজ্বীজের নিমিত্তে সদর আমীনের নিকট সোপার্দ্দ হইয়াছে.

* The *Sadar Ámín* is a native judge or arbitrator under the British Government.

How far have the proceedings reached ?
সে মকদ্দমার লওয়াজিমা কত দূর হইয়াছে ?

Only the four pleadings have been filed.
কেবল চারি কাগজ (or কাগজ-এ-আর্‌বা) দাখিল হইয়াছে.

The case for the execution of your decree has been struck off the file.
তোমার ডিক্‌রী জারীর মকদ্দমা নম্বর খারিজ হইয়াছে.

The paternal estate, I think, will this time be done for.
পৈত্রিক যে বৃত্তি গুলি আছে তা বুঝি এই বার যায়.

Why, what has happened ?
কেন, কি হইয়াছে ?

The Collector having measured it under Regulation II. of 1819, has issued a notice.
কালেক্‌টর সাহেব হুয়ম্ কানূনে জরীব করিয়া এতলা-নামা জারী করিয়াছেন.

What harm is there in that ?
তাহাতে হানি কি ?

No one will take your property indirectly (without investigation).
তোমার তো বিষয় কেহ অমনি লইবে না.

There will be a trial, at which your proofs will be examined, and if they prove it rent free, it will be released, otherwise it will be resumed.
তজ্‌বীজ হইবে, তাহাতে তোমার দলীল দস্তাবেজ্ মোলাহেজা হইবে, তাহাতে যথার্থ লাখেরাজ সাবূদ হয় খালাস্ হইবে নতুবা বাজইয়াপ্‌ত্ হইবে.

Amongst the documents there is only one deed of registry, —my house being burnt, the grant and deed of release were destroyed.
দলীলের মধ্যে কেবল এক তায়দাদ আছে, সনন্দ ও ছাড় গৃহ দাহেতে নষ্ট হইয়াছে.

Then it will be difficult to win the case.
তবে তো মকদ্দমা পাওয়া ভার হইবে.

There are two classes of these functionaries; the lower is empowered to pronounce judgment in civil cases to the extent of 1,000 rupees; the higher to that of 5,000, and in some specific cases, to a still greater amount.

The Court will not hear such excuse.	আদালত্ এমত ওজর শুনিবে না?
But it will not be altogether lost to you,—a settlement will be made to you, and you will receive 50 per cent. as *Mālikānā* or proprietary right.	কিন্তু তোমার বিষয় একেবারে যাইবে না, তোমার সঙ্গে বন্দোবস্ত হইবে, এবং তুমি মালিকানাসত্বে শত্করা পঞ্চাশ টাকা (অর্থাৎ অর্দ্ধেক খাজানা) পাইবে.
There is another remedy left.	আর এক উপায় আছে.
Had you possession before the Company's accession to the Dewany or after it?	তোমাদের দখল সরকারী অমলদারীর পূর্ব্বাবধি কি পরে?
I think we had possession from a time previous to the Decennial settlement.	বোধ করি দশ সালা বন্দবস্তের পূর্ব্বাবধি আমাদের দখল.
There has risen another dispute as to this property being *Māl** or *Lākharāj*.	ঐ বিরোধীয় ভূমিতে আবার মাল লাখরাজের তক্রার উঠিয়াছে.
The Zamīndār has put in a petition of objection.	জমীদার মোজাহেমির দরখাস্ত দিয়াছে.
It is now become very difficult to keep landed property—for one day's delay in paying the revenue, the Zamīndārī is put up to sale.	এক্ষণে জমীদারী রক্ষা করা ভার হইয়াছে, খাজানা দিতে এক দিন বিলম্ব হইলে অমনি জমীদারী নিলামে চড়ে (or ধরিয়া দেয়).
True, the rules for levying the revenue from the Zamīndār are hard enough, but the rules for realizing the rents from the ryots are not less	জমীদার হইতে খাজানা আদাএর নিয়ম শক্ত হইয়াছে বটে কিন্তু রাইত হইতে জমীদারের খাজানা আদায়ের নিয়ম-ও কম শক্ত নয়; অর্থাৎ পত্তনিদার খাজানা না

* Absolute property, or rent-free.

hard, *i.e.*, on the *Putnidār* or sub-tenant not paying his rent, the sub-lease can be sold at auction under Reg. VIII.

দিলে তাহার পাত্তনি অষ্টম আইনানুসারে বিক্রয় করিয়া লওয়া যাইতে পারে.

And should the ryots withhold the payment of rents, their moveable property can be sold under Reg. V. (of 1812), or under Reg. VII. (1799), and should the value of the personal property thus sold fall short of meeting the Zamīndār's demand, the remainder can be realized by selling their real property under a regular suit.

এবং রাইয়ত লোক যদি খাজানা বাকি রাখে তবে পঞ্চম (or ফ্লোস আমিনী) করিয়া, অথবা সাত আইন করিয়া তাহাদের অস্থাবর বস্তু বিক্রয় করিয়া লওয়া যাইতে পারে, এবং যদি ঐ অস্থাবর বস্তুর মূল্যে জমীদারের দাবীর টাকা সকল আদায় না হয়, তবে জাবেতা নালিশের দ্বারা স্থাবর বস্তু বিক্রয় করিয়া বক্রী টাকা আদায় হইতে পারে.

DIALOGUE 17.

On Hindū Marriages, Manners, and Customs.

Tell me how does marriage take place in your country?

তোমার দেশে বিবাহ কি রূপে হয় আমাকে বল?

The father, and in his absence the mother, and in their absence the nearest friends by law choose a bridegroom and give the girl in marriage.

পিতা, তদভাবে মাতা, তাঁহাদের অবিদ্যমানে যে কেহ শাস্ত্রতঃ অধিকারী হন তিনি পাত্র মনোনীত করিয়া কন্যা দান করেন.

At what age?

কত বয়েসে?

In respectable families, a girl is married within the age

ভদ্র লোকের ঘরে, পঞ্চম বর্ষ হইতে একাদশ বর্ষ বয়ক্রমের মধ্যে

of from five to eleven years; there is no limit, however, for the age of the male. But the custom is that the bridegroom must be older than the bride.

কন্যার বিবাহ হয়, পুরুষের বয়েষের নির্ণয় নাই. কিন্তু কন্যা হইতে বরের বয়ঃক্রম অধিক হওয়া নীতি.

Can a person of one caste marry a girl of another caste?

এক জাতিতে কি অন্য জাতির কন্যা বিবাহ করিতে পারে?

Never.

কখন না.

And can a person give his daughter in marriage to a person of *any* family, though of the same caste?

এবং কোন ব্যক্তি স্বজাতির যে সে ঘরে কন্যা দিতে পারে?

He can, but he is lowered in rank if he gives his daughter to a person below himself in rank.

পারে, কিন্তু আপনা হইতে ছোট ঘরে কন্যা দিলে মর্য্যাদার লাঘব হয়.

Does this rule prevail among all the castes?

সকল জাতিতেই কি এই রীতি প্রবলা আছে?

No, only among *Brāhmans* of the *Rāṛhi* and *Bārandra* classes.—Among *Kāyastha* and other castes, a *Maulik* also can marry the daughter of a *Kulin*.—But still to marry a daughter into a high class raises the rank.

না, কেবল রাঢ়ি ও বারেন্দ্র শ্রেণি ব্রাহ্মণে. কায়স্থ ও আর২ জাতির মধ্যে মৌলিকেও কুলীনের কন্যা বিবাহ করিতে পারে কিন্তু তথাপি উচ্চ ঘরে কন্যার বিবাহ দিলে মুখ উজ্জল হয়.

It is for this reason, I believe, that a *Kulin* has several wives?

এই নিমিত্তেই বোধ করি এক জন কুলীনের অনেক বিবাহ.

It is not only for this reason. A *Kulin* family has its

কেবল এনিমিত্তে নয়. কুলীনদের প্রতি ঘরের পালটি ঘর আছে—

Pālṭi or collateral family: thus a *Kulin* cannot marry his daughter except to a person of that family, and a girl of this *Pālṭi* family cannot be married but to a man of that family.

অর্থাৎ, কোন কুলীনের কন্যার বিবাহ তাহার পাল্‌টী ঘরে ভিন্ন হয় না, এবং সে পালটি ঘরের কোন কন্যার বিবাহ কেবল এই ঘরের পাত্রের সহিত হয়.

Therefore, if there be only one man in a family, but many girls in his *Pālṭi* family, then that man must marry all those girls.

অতএব, যদি কোন ঘরে এক পাত্র থাকে ও তাহার পালটি ঘরে অনেক কন্যা থাকে তবে ঐ পাত্রকে ঐ সকল কন্যা বিবাহ করিতে হইবে.

I have heard that a *Kulin* makes fifty or sixty marriages, is it true?

আমি শুনিয়াছি যে এক জন কুলীন পঞ্চাশ ষাটি-টা বিবাহ করে, এ কি সত্য?

Sir, what is fifty or sixty? Formerly 100 or more marriages used to be made by a single man.

সাহেব পঞ্চাশ ষাটি-টা কি? পূর্ব্বে শত কিম্বা শতাধিক বিবাহ এক জন লোকের হইত.

Does the man keep all those women in his own house? When he dies, do all these women become widows?

ঐ সকল স্ত্রীকে ঐ ব্যক্তি বাটীতে রাখে কি না? সে ব্যক্তি মরিলে ঐ সকল স্ত্রী কি বিধবা হয়?

Certainly.

অবশ্য.

And can they not marry again?

তাহারা কি আর বিবাহ করিতে পারে না?

Never!—And all their days they must live a life of austerity—that is, avoiding animal food, no more than one meal a day, fast with-

কখন না!—বরং তাহাদিগকে যাবৎ জীবন কঠোর বৈধব্যাচরণে থাকিতে হইবে. অর্থাৎ আমিস ভোজন ত্যাগ করিতে, এক সন্ধ্যা খাইতে প্রতি একাদশীতে নিরম্বু

out a drop of water every eleventh day of the moon of either side, dress poorly, etc.

উপবাশ করিতে, ও যৎসামান্য বস্ত্র পরিতে হইবে ইত্যাদি.

If of the family of one *Kulin* there are many daughters, and there is no man in his *Pālṭi* or collateral family; or if there be a man and he is younger than the daughters referred to, or he is very old, what happens then?

যদি কোন কুলীনের ঘরে অনেক কন্যা থাকে, ও তাহার পাল্‌টি ঘরে যদি পাত্র না থাকে, কিম্বা যদি ঐ কন্যা সকল হইতে বয়োকনিষ্ঠ অথবা যদি অতি বৃদ্ধ এক পাত্র থাকে, তবে কি হয়?

In the first contingency, the girls must remain for life unmarried,—in the second and third cases, they can have no other man to marry but that individual.

প্রথম অবস্থায় ঐ সকল কন্যা আজন্মকাল অবিবাহিতা থাকিবে, দ্বিতীয় ও তৃতীয় অবস্থায় তাহাদের ঐ পাত্র ভিন্ন অন্যের সহিত বিবাহ হইতে পারে না.

Those *Kulins* who marry in the family of *Bangshaja* or broken *Kulins*, do they at once lose their *Kulinship?*

যে সকল কুলীনেরা বংশজের কিম্বা ভাঙ্গা কুলীনের ঘরে বিবাহ করে তাহারা কি এক কালে কুলচ্যুত হয়?

Not at once, but their *Kulinship* decreases from generation to generation, and the seventh generation entirely loses it, and becomes *Bangshaja.*

এক বারে না কিন্তু তাহাদের কৌলীন্য মর্য্যাদা পুরুষানুক্রমে ক্ষয় পাইতে থাকে, শেষে সপ্তম পুরুষে এক কালে লোপ পায়, এবং তৎপুরুষীয় ব্যক্তিরা বংশজ হয়.

With you folks, can cousins intermarry or any other near relations? Or can

তোমাদের মধ্যে খুড়্‌তুতো, জ্যেঠ্‌তুতো, পিস্‌তুতো, বা মামাতো ভাই ভগ্নীতে বিবাহ হইতে পা-

there be marriage amongst parties of the same lineage?

রে? অথবা আর কোন নিকট সম্বন্ধীয় স্ত্রী পুরুষে, অথবা এক গোত্রীয় স্ত্রী পুরুষে বিবাহ হইতে পারে?

No, Sir, it is done amongst your race, and other people, but not amongst us Hindūs.

না সাহেব, সে তোমাদের জাতিতে ও আর২ জাতিতে হয়, কিন্তু আমাদের হিন্দু জাতিতে হয় না.

We arrange our marriages ourselves, and then ask our parent's or guardian's permission, if under age—Is it so with you?

আমাদের বর কন্যা আপনারা বিবাহ সম্বন্ধ স্থির করে, পরে যদি বয়ঃপ্রাপ্ত না হয় তবে পিতা মাতার অথবা অন্য যে কেহ অবিভারক থাকেন তাঁহার অনুমতি লয়—তোমাদের মধ্যে ও কি এই রীতি আছে?

We had a custom formerly that a girl could choose a man for herself,—that is, many worthy candidates having been invited and assembled together, the girl came and selected her bridegroom from amongst them, and in proof of her choice put a garland of flowers on his neck.

আমাদের মধ্যে পূর্ব্বে এক রীতি ছিল যে কোন কন্যা স্বয়ম্বরা হইতে পারিত—অর্থাৎ অনেক বিবাহার্থি সুপাত্র নিমন্ত্রণানুসারে আগত হইয়া সভায় বসিতেন পরে ঐ কন্যা সভাস্থা হইয়া তন্মধ্যে যাহাকে মনোনীত হইত তাহার গলায় বর সম্বরণ প্রমাণে পুষ্পমালা প্রদান করিত.

And there was another kind of marriage—called *Gānd-harbba* marriage.

এবং গান্ধর্ব্ব বিবাহ এক প্রকার ছিল.

The man and woman in that case being satisfied with

তাহাতে স্ত্রী পুরুষ পরস্পর মনোনীত হইলে বিনা মন্ত্রে পরস্পর পুষ্প-

each other, have no religious service, but are married by exchanging flower garlands.

মালা পরিবর্ত্ত করিয়া বিবাহ করিত.

Now, the girl being very early in life betrothed, these marriages are out of use.

এক্ষণে কন্যার বিবাহ অতি শিশুকালে হওয়াতে এই সকল বিবাহের ব্যবহার নাই.

I have heard that the women of respectable families do not come out of their private apartments—In what state do they remain there?

আমি শুনিয়াছি যে ভদ্র লোকের ঘরের স্ত্রীরা অন্তঃপুরের বাহির হয় না—তাহারা সেখানে কি অবস্থায় থাকে?

They wear head-wrappers, they do not show their faces to their superiors, nor do they converse with them, or speak in such a way (so loud) that they should hear them.

তাহারা ঘোম্‌টা দিয়া থাকে, গুরুতর লোককে মুখ দেখায় না, তাঁহাদের সঙ্গে কথা কহে না, এবং তাঁহারা শুনিতে পান এমত করিয়া কথা কহে না.

The husband's elder brother and younger brother's wife must not be in the same room, nor the husband's maternal uncle and the wife of a sister's son.

ভাশুর ভাদ্রবধূ, মামা শ্বশুর ও ভাগিনা বহু এক গৃহে থাকে না.

I suppose it is not your custom, as it is that of our ladies, to shake hands and dine, etc., with their male friends.

আমাদের স্ত্রী লোকেরা যেমন আত্মীয় বন্ধুগণকে হাতে হাত দিয়া সম্বোধন করে, ও একত্রে আহারাদি করে, বোধ করি তোমাদের সে রীতি নাই.

Our women never touch their superiors, and hardly even

আমাদের স্ত্রীরা কখন গুরুতর লোককে স্পর্শ করে না, এবং

any one else, and so far from eating *with men*, they do not eat in the presence of a man.

আর২ লোককেও প্রায় স্পর্শ করে না, পুরুষের সঙ্গে একত্রে আহার করা দূরে থাকুক পুরুষের সাক্ষাতে খায় না.

Why don't your women learn writing and reading?

তোমাদের স্ত্রীলোকে লিখা পড়া শিখে না কেন?

Because it is not the present custom.

এক্ষণে ব্যবহার নাই বলিয়া.

In former times many daughters of *munis*, princes, and many other women used to acquire learning.

পূর্ব্বে মুনিকন্যা ও রাজকন্যারা এবং আর২ স্ত্রীরা অনেরে বিদ্যাভ্যাস করিতেন.

Do high Hindūs dine together as we do?

ভদ্র হিন্দুরা আমাদের মত একত্র বসিয়া আহার করে তো?

They sit together, but not on chairs, nor do they eat at tables. They sit separately on the ground, no one must touch his neighbour, nor any one else touch them, and they never rise while eating, because, if they are touched or stand up, they can no longer proceed with their meal.

তাঁহারা একত্রে বসেন কিন্তু চৌকীতে বসেন না, ও মেজের উপর খান না. তাঁহারা ভূমিতে পৃথক২ বসেন, তাহারা পরস্পর স্পর্শ করেন না কিম্বা অন্য কোন ব্যক্তি তাঁহারদিগকে খাইবার সময় ছুঁইতে পায় না, এবং খাইতে২ কখন উঠিয়া দাঁড়ান না, কারণ, যদি তাঁহারা ছোঁয়া যান, কিম্বা উঠিয়া দাঁড়ান তবে আর খাইতে পান না.

They do not take two meals between sun rise and sun set.

তাঁহারা এক সূর্য্যে দুই বার খান না.

What, can no one at all touch them while eating?

কি, আহারের সময় কেহ তাহাদের ছুঁইতে পায় না?

There is no harm in the father, mother, and *guru* touching

পিতা, মাতা, ও গুরু স্পর্শ করিলে হানি নাই, কিম্বা ব্রাহ্মণে শূদ্রকে

them, or a Brāhman touching a Shūdra,—because, that person may take of the same dish after them.

স্পর্শ করিলে হানি নাই—কারণ, ঐ ব্যক্তি তাহাদের প্রসাদ খাইতে পারে.

The Hindūs do not eat any thing with their shoes on.

হিন্দুরা জুতা পায় দিয়া কিছু খায় না.

If boiled-rice or curry, etc. fall on their clothes, they must change the clothes, and wash with water.

যদি তাহাদের কাপড়ে ভাত কিম্বা ব্যঞ্জন ইত্যাদি পড়ে তবে ঐ কাপড় ত্যাগ করিতে ও জলে কাচিতে হয়.

Persons dining together must commence and get up all at once, *i.e.* no one begins to eat and gets up before the others, but must wait for the others, though he may be very hungry; and though he may have done first of all.

একত্রে আহারিরা এক কালে আহার করিতে আরম্ভ করে ও এক কালে উঠে, অর্থাৎ কেহ কাহারো আগে খাইতে বইসে না ও কেহ কাহারো আগে উঠে না; কিন্তু কেহ অতি ক্ষুধিত হইলে অথবা কাহারো সকলের আগে খাওয়া হইলে ও অন্যের অপেক্ষা করিতে হইবে.

Is there any rule as to the taking the eatables one after the other?

আহারীয় দ্রব্য সকলের অগ্র পশ্চাদ্ খাওনের কোন নিয়ম আছে কি না?

Certainly there is—The things somewhat bitter in taste are taken first, then the pungent, then the acid, and then at last the sweet: and after washing the hands and mouth, betels are chewed, and tobacco smoked by most.

অবশ্য আছে,—তিক্ত স্বাদ দ্রব্য সকল প্রথমে খাইতে হয়, তৎপরে ঝাল রস, তার পর অম্লরস, শেষে মিষ্ট; এবং আঁচাইলে অধিকাংশ পান তামাকু খাইয়া থাকে.

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